

A N
EPISTLE
OF COMFORT,
TO THE

Reuerend Priests, and to the Honourable, Worshipfull, & other of the Lay sort, restrayned in durance for the Catholike Faith.

By R. S. of the Society of I E S U S.

Regnum cælorum vim patitur, & violenti rapiunt illud. *Matth. xi.*



The Kingdome of Heauen suffereth violence, and the violent beare it away.

Permissu Superiorum. M. DC. XVI.

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OF COMFORT

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THE
PREFACE

To the Reader.

HAVING written this
Epistle of Comfort to an
especiall friend of mine, &
not thinking at the first to
to let it passe any further: not only the
Tyme, to which it principally serueth,
but the Intreaty of diuers, inforced me
so farre, that I could not but condescend
to the publishing of the same, though
it cost me much labour in altering the
style. Accept therefore (Gentle Reader)
my good will and hartty desire of thy com-
fort. And albeit (as thou wilt easily
by the reading perceiue) neyther the
A 2 style,

4 THE PREFACE.

style, nor the conceipt, answereth to the waight and importance of the subiect: Yet I hope that thou shalt not find it so barren and fruitlesse, but that therein thou maist gleane some eares of comfort, and picke some few crummes for thy spirituall repast.

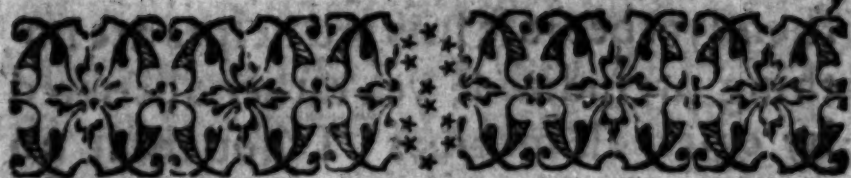
And if through thy good disposition, and tendernesse of mind, thou find any further contentment therby, then of it selfe it would yield: whatsoeuer thou deemest praise-worthy, attribute it to the spirit of that Boay, wherof I am an unworthy Member, and to which next unto God, I owe what good soeuer is in me. But if any thing be amisse, impute that to mine owne error, or ignorance. Thus wishing thee the full effect, which by reading therof thou desirest, I cease to withhold thee with any longer Preface.

Thy hartly welwiller in Christ

IESVS

R. S.

AN



AN EPISTLE
OF COMFORT,

To the Reuerend Priests, and to the Honorable, Worshipfull, and other of the Lay sort, restrained in durance for the Catholike Faith.

IT hath byn alwayes a laudable custome in Gods Church, for such as were afflicted in tyme of persecution, not only, by continuall Prayer and good Workes, but also by Letters and Bookes to comfort one another. And although the estate of imprisoned Confessors, or (as the Fathers call them) designed Martyrs, hath byn so Honourable, and they evermore presumed to be so especially lightned, & assisted by the holy Ghost, that the fountaine of spirituall delights was thought alwayes to lye open vnto
A 3 them:

*Tertul. l.
ad Mart.*

them: yet because inward helpes are nothing preiudiced, yea rather abettered by externall motiues, I thought it no presumption to shew my reuerent affection towards Gods prisoners, by presenting vnto them this Epistle of Comfort. And though others haue largely entreated of the same subiect, and that in very forcible sort: yet because where the same calamities are still continued, the remedies against them cannot be too often repeated; I deemed it not vnprofitable in this heate and seuerity of molestations, to employ some labour in a thing of the like tenour. For as to the wayfaring Pilgrime, wandering in the dark, & misty night, euery light (though neuer so litle) is comfortable: and to the stranger that trauaileth in a land of diuers languages, any that can (though it be but brokenly) speake his country tongue, doth not a litle reioyce him: So peraduenture in this foggy night of heresy, & the confusion of tongues which it hath heere in our Iland procured, this dimme light, which I shall set forth before you, & these my Catholike though broken speeches, which I shall vse vnto
you,

you, will not be altogether vnpleasant. And though I may say with *Tertullian*, that as the sickeſt are moſt willing to talke of health, not for that they enioy it, but becauſe they deſire it: So I exhort you to Patience, rather as one that would haue it, then as one that poſſeſſeth it. Yet becauſe ſometymes a diſeaſed Phiſician may preſcribe healthſome phicke, and a deformed engrauer carue a faire Image; I hope no man will blame me, if for my owne good and your comfort, I haue taken vpon me to addreſſe vnto you this ſhort Treatiſe: wherein I wil enlarge my ſelfe but in a few points, which ſeeme vnto me the principall cauſes of conſolation, to thoſe that ſuffer in Gods quarrell.

*Tertull. 2.
de patient.*

The firſt cauſe of Conſolation in Tribulation, is, That it is a great preſumption, that we are out of the Diuells power.

CHAP. I.

AND firſt it muſt needs be a great comfort to thoſe that either reclaimed from Schiſme, or Heresy, or from diſſolute life to the conſtant profeſſion of the Catholike faith, are for that cauſe

by the Diuell & his instruments persecuted: for that it is a very great signe that they are deliuered out of his power, and by him accounted for sheep of Gods flocke; seeing that otherwise he would neuer so heauily pursue them.

The poore criples had laine long at the pond vpon *Probatice*, and none would say a word of rebuke vnto him; but so soone as he was cured by Christ both in body and in soule, and began ioyfully to execute his commaundements, they streight reprov'd him for carrying his bed on a Sabbath day. The like we reade of that feelie blind man, who so long as he continued in his blindnesse, was neuer called in question, but so soone as his eyes were opened, not only he himselfe, but his parents also were presently conuerted. When *Mary Magdalen* came to wash Christs feete with teares, and anoynt them with pretious oyntment, there was a *Simon* to murmur at her for the one, and a *Judas* to reprehend the other, who notwithstanding spake not against her, whilst shee held on her lewd and damnable course. The Diuell desireth *allidere paruulos ad petram*,

Ioan. 5.

Ioan. 9.

Luc. 7.

Psal. 136.

to dash our little ones against the rocke,
 that is, to blast vertue in the budde, be-
 fore it growe either to fruit or flower.
 So began he with Eue in Paradise; in
 so much, that the forbidden apple is
 thought by the Fathers, to haue byn the *Gen. 3.*
 very first that she tasted of. So did Pharao
 procure to roote out the Hebrews by *Exod. 1.*
 killing their babes: as Herod also thought
 to do with Christ, when he murdered *Matt. 2.*
 the Innocents. The Diuell hath his Ma-
 stiues to garde his fould, that if any es-
 cape out, they may presently barke and
 bite him with detractionous flanders; &
 if that will not serue, with heauier affli-
 ctions. Of these the Scripture saith: *Filij Psal. 56.*
hominum, dentes eorum arma & sagittæ: &
lingua eorum gladius acutus. The children
 of men, their teeth are like swords and
 arrowes, & their tongue a sharpe blade.
 And though they be very vglie mon-
 sters, that instead of teeth, and tongue,
 carry such murdering weapons: yet such
 are the Diuels instruments, to persecute
 those that recoile from his seruice. These
 men S. Cyprian well describeth in the per- *Cyp.ep. 10.*
 son of Nouatian, saying, that a man of *ad Cornel.*
 that office, is *desertor Ecclesie, misericordie*
hostis,

hostis, intersector pœnitentia, doctor superbia, veritatis corruptor, perditor charitatis: A forsaker of the Church, an enemy of mercy, a murderer of penance, a preacher of pride, a corruptor of the truth, and a spoyler of charity. But they that leaue their iourney for such, are like horses that are frighted with shadowes, seing they feare the paynes, and troubles of this world, which indeed are but shadowes in respect of those of the world to come. *Illic trepidauerunt timore, vbi non erat timor*: They there trembled for feare where there was no iust occasion thereof. It is not for vs to regard the slaunders of men, or to abandon the seruice of God for them, seing that it is but a very slender excuse, to alleadge the feare or wordes of a Vassall, as a iust impediment of not performing our duty towards our Soueraigne. The friendship of this world is an enemy to God: and S. Paul himselfe said, that if he would haue pleased men, he could not haue beene the seruant of God. It were a great folly for the blind, to reuyle or scorne others, because they see, or for the lame, to contemne those that are sound of limes: and

Chrysost.

hom. 13.

ad Heb.

Psal. 52.

Iac. 4. „

Gala. 1. „

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and much more sottishnesse were it for a man that seeth, to go blindfould, or to put out his eyes for the blind wretches scoffing, or to limpe, or mayme himselfe for the cripples sayinges. *Ambulans recto itinere, & timens Deum, despiciuntur ab eo qui infami graditur via*: He that walketh an vpright way, and feareth God, is despised of him that treadeth infamous pathes. But, *qui habitat in calis irridebit eos*: He that dwelleth in the Heauens shall laugh such to scorne, knowing how much better they deserue it, then those, whome they make their stales. It is no disgrace to the Sunne to be hated of the Owle, and night-birdes, nor to the iewell to be troden on, and not esteemed of the beasts: and so *Aristippus*, when one told him that men despised him, answered, so do the beasts them; making as litle account of their contempt, as they did to bee contemned of the beastes. *Ecce in calo testis meus, & conscius meus in excelsis*: Loc my witness (saith Iob) is in heauen, and in the highest he that is priuy to my doinges. VVe must not esteeme how we are iudged of men, but how acceptable we

Prou. 30.

Psal. 2.

Iob. 16.

we are vnto God, who is the only vmpere, of whome we must looke for the finall verdict vpon all our actions. Saint

Serm. de Bernard comparcth such as are carried
natiuitate with the wordes of mens mouthes, vnto
Ioan-Bap- the Moone; which because it hath but
rist, a borrowed light, sometimes waxeth,

and sometimes wayneth, & other whiles is not seene at all: So (saith he) they that rely their cōsciences in other mens lips, are sometimes of great, other whiles of litle, and full often of no account, as it pleaseth he flattering tongues to set forth, or suppress their prayse. But he that with the Sunne carrieth his light

2. Cor. 1. within him, and may say with S. Paul, *Gloria nostra, testimonium conscientia nostra:*

Our glory, is the testimony of our conscience; howsoeuer he may with a cloud of disgrace, and malicious flanders, be couered from mens eyes, yet can his

Matt. 6. light be neuer so darkned, but that *Pater, qui videt in abscondito, reddet illi:* Our Father which seeth in secret, will reward him, and in the day of iudgement shall he shine like the Sunne it selfe, in the view of the whole world, agreably to

Sap. 3.

that saying, *Fulgebunt iusti sicut sol:* The
just

iust like the Sunne shall blaze out their
brightnesse. You must not thinke, when
you are come out of the Whales belly,
to sit with *Jonas* in the shadow, but that *Jonæ 4.*
you shall haue some enuious worme to
gnaw the Iuy roote asunder. And if you
be altered from a thorne or bryar, to be
an odoriferous Cedar, the worme that
cannot breed in you, will be gnawing
about you. It is the property of the Di-
uell and his instrumentes, to feede like
Storks vpon the venemous and euill a-
ctions of men, & they only take pleasure
to see vs in sin, & reioyce (if we amend)
at our calamities. And as Vultures, or
Rauens, though they streight smell a
dead corse when it is corrupted, and
draw vnto it by the vnsauery stench, in
which their delight is; yet the sound bo-
dies they nether sent, nor seeke out: So
the wicked are ready to flocke about vs
while we are in the stench of sinne, and
corrupted with vice, because they them-
selues delight therein: yet if we be sound
and whole, and haue cast from vs that
carry on wherof they were eager, they
neither smell vs, nor seeke vs, yea rather
auoid vs, and hate vs. The saueur of

vertue

vertue striketh them dead: and thought
in the winter when the vyne was bare,
they could lie vnder it, yet in the spring
when it beginneth to flower, they like
Serpents are stroken dead with the sent
thereof: & therefore no maruell though
they mortally hate it. In our storme is
their time of singing, as to the Syrens is
vsuall, and they are most sadde in our
calme, and sory in our welfare. And as
the Shippe, while it is vpon the maine
sea, is in a manner a Castle or common
wealth by it selfe: and hauing all the
sayles hoysed vp, and swolne with the
wind, and the Banners displayed, with
a very loftie shew daunceth vpon the
waues, and allureth euery eye to behold
the pride therof: but when it is come
into the Hauen, it is streight ransacked
by the Searcher, forced to pay custome,
and the sayles being gathered, the ban-
ners taken in, the ankers cast, it ly-
eth quietly at rode and is litle regarded:
So they, that while they sayled vpon
the surges of worldly vanities, and
followed the tyde of a consciencelesse
course, might range vncontroled, & ha-
uing the fauourable gale of authority to
waite

waſt them forward, and honours and pompe to ſet them forth, were admired of the people: if they chaunce by Gods calling to retire themſelves into the Porte of true faith, and vertuous life, to worke their ſaluation, they are ſtraight ſearched and ſacked, their ſayles gathered, the accuſtomed winde ſet, their glory diſgraced, and they little or nothing eſteemed. *Si de mundo eſſetis,*

Ioan. 15.

mundus, quod ſuum eſt, diligeret: ſed quia ego elegi vos de mundo, ideo odit vos mundus:

If yow were of the world, the world would loue you: but becauſe I haue choſen you out of it, it beareth you malice. Saint *Baſil* recounteth of his owne experiēce, that the Libard beareth ſuch

*Baſil. in a-
liquot*

a furious hatred vnto man, that it ſo- dainly at the ſight of him, flyeth in his face; and to auoyd the rage therof, the

*ſcrip. loc.
bom. 121.*

cuſtome is to ſhew vnto it a mans picture in a paper, which it preſently rendeth & teareth aſunder, ſhewing thereby how eagerly it is bent againſt man himſelfe, whoſe Image it cannot abide:

Euen ſo it is in the Diuell and his followers, who not being able to wreake their malice againſt Almighty God,

whome

August.
in Psal. 83

Chrys. lib.
2. de Pre-
uer. Dei.
Ioan. 3.

whome they especially hate, they turne
their spite against Gods Images, that is,
mans loule, and so much the more enui-
ously seeke the ouerthrow of it, the
more they see it to waxe like vnto God,
not only in nature, but also in goodnes.
When we come to the seruice of Christ,
we come to a rough profession, that is
bound to haue continuall defiance, and
enmity with the pleasures, vanities, and
prayses of this world, and therefore can
we looke for nothing els at their hands
that are friendes to the same, but only
trouble, hatred, and persecution. *Accedens quisque ad seruitutem Dei (saith S. Au-
gustine) ad torcularia se venisse cognoscat,
contribulabitur, conteretur, comprimetur, non
vt in hoc saeculo pereat, sed vt in apothecas Dei
destinat:* Let euery one, that commeth to
the seruice of God perswade himselfe,
that he is come like a grape to the wine-
presse, he shall be crushed, squeysed,
and pressed, not so much to procure his
death to the world, as his reueruation in
Gods seller. The theefe (as Saint Chryso-
stome obserued) when he entreth into a
houle to robbe, he first putteth out the
lightes, according to that, *Qui male agit,
odit*

odit lucem: He that doth euill hateth the light: and therfore the Diuell and his Impes, leing those that were once darknesse, now to become light in our Lord, *Ephes. 5.* do seeke to disgrace, and blemish their vertues, that they may the more freely *Sap. 2.* continue their wicked purposes. *Circumueniamus iustum, contrarius est enim operibus nostris*: Let vs circumuent the righteous (say the wicked) because he is contrary to our workes. But as it were (saith *Origen. l. 7. cont. Celsum.*) a dispraise and abasement for one to be honoured, and praysed by the impious only: so is it a great honour to be persecuted, and disgraced by them, because it is a pregnant prooffe, that we are enemies to their lewd behauiour. How focuer the dogges barke, yet dogges remaine they, and we men: so remaine the badde, wicked, and we for all their slanders no whit the lesse vertuous. The more the waues & billowes, how boysterous focuer they be, beat against a stony rocke, the more are they broken, & turned into a vayne foame, & froath and yet the rocke nothing the weaker. Let the malicious fume, & fret against vs, our rock is impregnable, if we cleaue

Mat. 7.

vnto it; hurt themselves they may, but harme vs they cannot. So it appeareth in S. Steuens persecutors, of whome it is writtē that, *diffecabātur cordibus suis, & dentibus stridebāt in eum*: they were cut in their hartes, & they gnashed with their teeth at him; and yet he nothing moued, or terrified with their furious spite. Whose example may be vnto vs a patterne of constancy, and teach vs to make the same account of the obloquies of our aduersaries, that he did of the malice of the Iewes. For how can it moue any of Gods seruantes to be euill spoken of, especially by Heretiks? *Quasi* (saith Saint Cyprian) *apud lapsos & prophanos, & extra Ecclesiam positos, de quorum pectoribus excesserit Spiritus Sanctus, esse aliud possit, nisi mens praua, & fallax lingua, & odia venenata, & sacrilega mendacia, quibus qui credit, cum illis necesse est inueniatur, cum iudicij dies venerit*: As though amongst the lapsed, and prophane persons, that are out of the Church, out of whose breastes the holy Ghost is departed, there could be other looked for, then a depraued mind, a deceitfull tongue, cancred hatreds, and sacrilegious lies, to which whoso-

euer

Cyp. ep.
66.

euer giueth credit, must needes be num-
 bred with them in the day of iudgment.
 VWherefore, whosoever haue entred a
 vertuous course, let them prepare their
 mindes to all kind of tentation, both by
 wordes, and wicked endeauours of he
 badde, seing that assuredly we know,
 that the Diuell will neuer agree with
 those that in Gods cause are his enemies
 howsoeuer he fawned vpon them, while
 they were in his power. As long as the
 Lyon hath the prey in his pawes, he can
 dally and play with it, but if he see any
 offer of escaping from him, he forth-
 with fixeth his clawes in the flesh. Pha-
 140 neuer so fiercely did persecute the
 Israelites, as when they were going out
 of *Egipt*. *Laban* neuer pursued *Iacob* till
 he departed from him: so little careth
 the Diuell to bite or barke at those, that
 are his house-hold seruantes, vntill
 such time as they beginne to waxe
 strangers vnto him. Of this the Scri-
 pture giueth vs warning: *Qui recessit à* Esa. 59.
malo, praecepauit: He which forlooke
 wickdnesse, lay open to the spoyle.
 And S. Gregory to the same effect saith, Greg.
Hostis noster, quando magis nos sibi rebellare hom. 2. in
 Euang.
 conspicitur,
 B 2

conspicit, tanto amplius expugnare contendit: eos enim pulsare negligit, quos quieto iure se possidere sentit. Our enemy the more he

seeth vs to rebell against him, the more endeuoureth he to overcome vs. For such he little careth to molest, of whome he findeth himselfe in quiet possession.

So may we vnderstand the wordes of *Holofernes vnto Iudith. Numquam nocui vi-*

Judit. 11.

ro, qui voluit seruire Regi Nabuchodonozor:

I neuer did harme to any that was content to serue my King Nabuchodonozor.

Tob. 6.

Younge Tobias, so long as he walked in the myre & dirt, went quietly, and was

neuer troubled: but when he went to wash his feete in the cleare Riuer, there

was presently a Fish ready to deuoure him. The Pirates, while they knowe

the Ship to be empty, let it quietly passe; but when it commeth loaden with rich

merchandize, their manner is to assault it with al violēce: So saith S. Chrysostome,

Chrysost.

hom. 31.

in Gen.

while men are voyde of vertue, the Diuell letteth not their voyage, but when

they are enriched with grace, and haue taken in their freight of the giftes of

Gods spirit, he straight giueth the onset with tribulation. He commeth not into

styes,

flies, and kenels to seeke his prey, for he knoweth that there is nothing to be found, but myre & filth: but his haunc is to the rich coffers, and chestes of Jewels, & Plate. Those that haue nothing in them but sinne and wickednes, lie alwayes open vnto him, & well he knoweth that they are not worth the robbing: but those that begin to fill their coffers with the jewels of vertue, and cleanse their soules from vice, to giue roome to Gods heauenly treasures, are a prey that he longeth to get, as the same *Hom. 1. ad Pop. Antioch.* Saint obserueth. He well knoweth that such as are out of Gods fauour, may be wonne without strokes, and he is able with euery push, to lay them groueling in what sinne he listeth: But when he findeth one returned into grace, and armed with godlinesse against his encounters, vpon him he commeth with sadde blowes, and by all sleighes and violence endeuoureth to ouercome him. A paper wall he breaketh with one knocke, but when he findeth a strong rampire or bulwarke, he streight planteth his battery, and vseth all possible engines to ouerthrowe it. But alas his force is but

Chrys.

hom. 25.
in Mat.Hom. 5. in
Matt.

Num. 12.

Matt 26.

Exod. 14.

Dan. 6.

2. Reg. 17

Dan. 3.

feeble, his engines weake to batter
downe the Adamant rocke of vertue, &
therefore (as S. Chrysostome saith) therein
he doth but spurne against a thorne: and
while he seeketh to hide the fire in his
garments, he doth but burne himselfe,
and giue the fire matter to worke vpon,
and shew it selfe the more. God will al-
wayes defend a *Moyse*, and prayse him
most, when *Aaron* and *Mary* murmur a-
gainst him: and Christ will take vpon
him the patronage of a *Magdalen*, what
Iudas soeuer controle her good workes:
yea if men oppresse them, the verie
senselesse, and vnreasonable creatures
will fight in their defence, and witnesse
their innocency. The Sea will honour a
true *Israelite*, by giuing dry passage. The
hungry Lions will be lambs to a *Daniel*.
The Crowes will feed an *Elias*: and the
flames of fire withhold their force from
burning a *Sidrac*, *Misaac*, and *Abdenago*.

CHAP. II.

The se-
cond cause
of Com-
fort.

*That it sheweth vs to be Gods Children,
tenderly beloued of him.*

AN other cause, why we should wil-
lingly suffer tribulation, is, because

Quem

Quem diligit Dominus castigat, flagellat autem omnem filium quem recipit: VVhome

Hebr. 12.

God loueth, he chastiseth, and scourgeth euery Child that he receiueth. *Ibid.*

And S. Paul, calleth those that are *extra disciplinam*, from vnder correction, base borne, and not true children of Christ.

VVhen David was reuiled of Semei, he acknowledged it from God, that vsed *2. Reg. 16.*

him like his Child: *Præcepit illi Dominus*

ut maledicat mihi: Our Lord hath commanded him to raile at me. God knoweth

how easely in the vanities of this life, we reuolke from him, and therefore

restrayneth our licencious humour with the snaffle of affliction, and with

trouble curbeth our affections. The Falconer that hath a Hauke on his fist of

great price, be he neuer so fond of it feeding it himselfe, & taking his whole

delight in it, yet will he not let it loose: yea the more he loueth it, the

more care he hath to keep it hooded, to haue good iesses at the legges, and

to hould it fast: So dealt God with David, whome though he aduanced to

succeed Saul in his Kingdome, and gaue him not only the victory ouer Goliath,

but bound vnto him the good willes of
Saules Sonne & family, yea of the whole
 people: yet put he iesses to his legges,
 vnwilling to leese so choice a peece; &
 therefore was he so persecuted by *Saul*,
 that he was miserably tossed, and tor-
 moyled, and suffered famine, thirst, and
 other great distresses. Saint *Paul* a great
 fauorite of God soared so high, that he
 came to the third heauen, and some De-
 uines and Fathers hould, that he had the
 view of the very essence of God, and yet
 had he his iesses: *Ne magnitudo reuelatio-*
num extollat me, datus est mihi Angelus Sata-
na, qui me colaphizat: Least the greatnes of
 reuelation should puffed me vp, there is
 allotted vnto me an Angell of Sathan to
 buffet me. *Beniamin* of all the brothers
 was most tenderly loued of *Ioseph*, and
 therefore was *Iosephs* cup found in *Benia-*
mins sacke: So is the Chalice which
 Christ drunke off, that is the Chalice of
 tribulation, found in their sackes whom
 Christ most loueth. The new peeccs
 are tried whether they be good, by fire
 & gun-powder, which if they can be
 without breaking, they are much esteem-
 ed. God is very choyce whome he
 adopteth

adopteth for his Child, and his inheritance is so great, that he meaneth to give it to such only, as shall well deserue it: and therefore not only beginners are tried to the prooffe, before he make any reckoning of them: but euen those to whome he hath giuen honourable intertaynement in his seruice, and maketh great account of, are put in continuall prooffe of their perseuerance. So when *Abraham* seemed to be most in Gods fauour, he was tempted, and bidden to offer his owne Sonne. When God himselfe prayed *Iob*, he was streight assaulted with most grieuous temptations: *Iob. 1.* Yea, and Christ after that voyce, *Hic est filius meus dilectus*, this is my beloued Sonne, was presently led of the Spirit into the desert, to be tried with temptation. And it was said to *Toby*: *Quia acceptus eras Deo, necesse fuit, vt tentatio probaret te*: because thou wert acceptable vnto God, it was necessary that temptation should proue thee. Such patients (saith Saint *Gregory*) as be not past cure, God giueth bitter medicines vnto, because he mindeth to restore them to perfect health: but such as are so farre gone, that

Greg. lib. 21. moral.

B 5

by

2. Reg. 24.

Iona 1.

by ordinary course of phisicke, they are not likely to be recovered, he suffereth to do what best liketh their phantasy without controlement. When *David* numbred his people, God scourged him with a great mortality: but *Augustus* committed the same sinne, yea and a greater, making all to pay tribute, yet was not once touched. When *Ionas* fled by sea from going to *Niniue*, doubtlesse in the ship were diuers grieuouser sinners then he, being all Gentills: and yet when it came to triall, for whose sinne the tempest was raysed, the lot fell vpon *Ionas*: and when he was cast into the sea the storme ceased: which is a token, that the wicked, though they be full freight with sinne, shall sayle with a calme tide, and prosperous gale: but those whome God loueth, for that little which they haue offended, shall haue their stormes, and be cast into a sea of afflictions. This language of the holy Ghost, is not vnderstood of the worldlings, who like flesh-wormes only feed vpon the pleasures of this life, and dreame of no other felicity: alas poore wretches full litle vnderstand they their owne misery, carrying

carrying vnder the names of Christians, the harts of Pagans, preferring pleasure, and the future paynes due vnto it, before the Crosse of Christ, and the eternall felicity insuing after it. But such carry their sinnes to hell to be punished with euerlasting torments, and the afflicted soules being purged here, shall after their decease inioy their heavenly inheritance. This is signified in *Leuiticus*: *Qui maledixerit Deo, portabit peccatum suum: qui autem assumpserit nomen Dei, morte morietur.* He that blasphemeth God shall carry his sinne, but he that taketh his name in vayne shall dy the death, In respect of blaspheming God or reuiling him, it is but litle to take his name in vayne: and yet is this punished in this life with present death, the other not: for why (as *Origenes* vnderstandeth it) the other is so great, as it deserueth a more grieuous reuenge, and therefore shall the offender carry it with him into hell. So befell it in the rich Glutton, whose offences not being purged with any tribulation, were reserued to the flames of hell, wherein he was buried: whereas

*Leuit. 24.**Luc. 16.**Lazarus*

Lazarus in life full of miseries, went without any stop into the bosome of Abraham. The like end did the Machabees foretell Antiochus of, when he put them to death. *Nos propter nosmetipsos hac pati-*

2. Mac. 7. *mur, peccantes in Deum nostrum; tu autem ne impune existimes futurum, quod contra Deum tentaueris pugnare: tibi enim resurrectio ad vitam non erit: We for our owne faultes suffer this, offending our God, but thinke not thou that it shall passe vnreunged, that thou hast presumed to fight against God; for to thee shall be no resurrection vnto life. And this manner and fatherly kind of proceeding vsed Paul with that sinnefull Corinthian, of whome he said: Quem tradidi*
1. Cor. 5. *Satana in interitum carnis, vt spiritus saluus fiat. Whome I haue giuen ouer to Satan, for the destruction of his flesh, that his soule may be saued. And in truth it is a most ruefull scourge of God, and a token of a reprobate soule, to be suffered to enioy continually all sortes of delight, and to haue no crosse to trauerse our comfortes. This scourge did God threaten vpon the people of Hierusalem, when reckoning the enormities*
by

by them committed, he surioyneth presently: *Propier quod, non visitabo super filias vestras, cum moechantur*: For which I will not chastise your daughters, for their fornications: as who would say, this shall be part of your punishment for this. S. Basil expounding those wordes of Esay, I will leaue my vineyard desolate, it shall neyther be pruned, nor digged, vnderstandeth them of the soule that sinneth without scourge, which thereby waxeth wild, fruitlesse, and full of weedes. A more plaine saying for this purpose we haue in the second of the Machabees, where the holy Ghost in these wordes warneth vs of it: *Obsecro autem eos, qui hunc librum lecturi sunt, ne abhorrescant propter aduersos casus, sed repaent ea, quae acciderunt, non ad interitum, sed ad correctionem esse generis nostri. Etenim multo tempore, non sinere peccatoribus ex sententia viuere, sed statim ultiones adhibere, magni beneficij est indicium.* I beseech them that shall reade this booke, that they be not terrified by these aduersities, but rather deeme those things which haue happened, to be rather to the amendment, then destruction of our Nation: for it is a token of a great

Hier. 46i

Basil. in c.
5. Esa.

2. Mac. 6.

great benefit, not to suffer sinners to haue long tyme their designements, but straight to send them reuenges. For God dealeth not with vs, as with other nations, whose sinnes he leaueth to the last day, to be punished together; but though he neuer remoue his mercy from vs, he chastising, neuer forsaketh vs in our troubles. Well therefore sayth S. Augustine. *Vnde plangis? quod pateris medicina est, non poena: castigatio, non damnatio: Noli repellere flagellum, si non vis repelli ab hereditate: noli attendere [quam poenam habens in flagello], sed quem locum in testamento.* Why weepest thou? that which thou sufferest is a medicine, not a punishment, it is a correction, not a condemnation: Reiect not the whippe, if thou wilt not be reiected from the inheritance regard not what payne thou sufferest in the scourge, but what place thou hast in thy Fathers will. The Calues

Greg. lib. 21. mortal. or Oxen (as S. Gregory noteth) that are designed to the slaughter-house, are suffered to runne and range at their will in pleasant pastures: but those that are appointed to liue, are put in the plough, yoked, tyered, and whipped. Of this S. Augustine vseth these wordes:

Quot

Quot sunt, qui lasciuia vi boues, & vacca ad iugulum tendunt, & canentes, & saltantes *Aug. in Psal. 72.*

parant iter ad infernum? How many be there that runne dallying like Oxen to the stall, and prepare their way to hell with singing and dauncing? *Dimisit eos Psal. 80.*

(sayth Dauid) secundum desideria cordis eorum, ibunt in adinventionibus suis: He hath giuen them ouer to their owne harts desires, they shall goe in their owne deuises. But howsoeuer they prosper here in all their attempts, and worldly wayes, *portant peccatum suum*, they carry their sinne with them, and in them is that saying of Iob verified: *Ducunt in bonis dies suos, & in puncto ad inferna descendunt.* They passe their dayes in iollity, *Psal. 72.* and in a moment they tumble into hell. „

In this life true it is, they are not partakers of the toyles of other men, and they shall not be scourged with them, and therefore were they puffed vp with pride, and ouerwhelmed in their owne sinne and impiety: But sure it is, *Comedent fructus viae suae*, they shall feede on the fruits of their owne way, in the world to come. Which fruits are thus described in Deuteronomie, *Via eorum via felleis,*

they are scourged as children, the badde triumph, because they are condemned as aliens. And (as S. Gregory obserueth)

Peccantes quosque tum putemus amplius miseror, cum eos conspiciamus in culpa sua sine flagello derelictos. Greg. in Exerb.

Let vs then account sinners most miserable, when we see them Psal. 143. left in their sinnes without correction.

There is a people (saith David) whose Sonnes are like flourishing young spires, their Daughters decked, and trimmed like temples, their granaries and sellers full of prouision, their sheepe and cattel fat and fertill, no ruines in their houses, no noyse nor cry in their stroetes. But for all this, do not you say, *Beatus populus, cui haec sunt*, blessed is the people, that hath these thinges. The Oke is stately of growth, full of faire leaues, and casteth a pleasant shadowe, but the fruit thereof Cle. Alex. l. 2. Pedag. serueth for nothing, but for Swine to feede vpon. And Clemens Alexandrinus cap. 2.

cōpareth such to the prophane temples of the *Ægyptians*, on which if you looke, you shall first see very sumptuous, and stately buildings, garnished about with variety of marbles, portraytures, and curious workes: within the first roomes adorned, and decked with gorgeous furniture

furniture, and great maiesty: But if you goe into the secretest Chappells to view the God for whose honour all this solemnity and preparation is vsed, you shall finde some vgly Viper, or Crocodile, or some other venemous Serpent. So is it with those that inioy prosperity in this world. If you consider their houses, they are costly and glorious: if you marke their attire, it is fayre and pretious: if you viewe their bodies, they are personable and comely: But if you enter into their inmost roome, and consider what is harboured in all this brauery, you shall not finde a cleane Image of God, but in place thereof, a monstrous, vgly, and sinnesfull soule, in the state of damnation: and therefore be not deceiued with their vayne externall glose. Though you see the fish merily catch the bayte, and with fleeing and turning to and fro, to seeme
 „ to reioyce at it, maruaile not (sayth S.
 „ Augustine) neyther deeme it happy, the
 „ fisher hath not yet pulled the thred, the
 „ hooke is not yet fastened in the fishes
 „ gualles: but surely it will be one day verified in such: *Sicut pisces capiuntur hamo,*

Aug. in
 Psal. 91.

Eccle. 9.

& auer

& aues laqueo, sic capiuntur homines in tem-
pore malo. As the fishes are caught with
 the hooke, & the birdes with the snare
 so are men taken in tyme of misery. And
 in the end, howsoeuer they now dally
 and play in pleasure, the fisher (as
Abacuc foretold) *totum in hamo subleuabit,*
& trahet illud in sagena sua, & congregabit
in rete suam, shall drawe all vp with his
 hooke, and shall hale and gather it into
 his net. And then (alas) for their liberty,
 they shall reape restraint; and for one
 dainty bir, be an eternall prey of the
 worrying, & devouring hell houndes.
 And for this cause doth God chastise
 his Children in this life, and if they can-
 not bee wonne with easier remedies,
 whome he seeth ready to runne astray,
 he holdeth backe with a hard bit of ad-
 uersity, and hedgeth them in with the
 thornes of tribulation: I will hedge in
 thy way with thornes, saith God to the
 sinfull soule, and I will inclose it with
 a wall. First, like a most faythfull para-
 mour of our soule, hanging in most ru-
 full manner naked, wounded, and ready
 to die vpon the Crosse, hee hath of-
 ten sent vs Embassyes of loue, saying,

Abac. 1.

Ose. 14.

,,
,,
,,

Dicite dilecto meo, quia amore languet. Tell
 Cant. 2. my beloued, that I languish for loue:
 and we most vngratfully haue refused
 his messengers. He hath shewed vs his
 Aug. 1. de feet nayled to attend our comming: his
 Virginit. side open to giue vs entrance: his armes
 stretched forth ready to embrace vs:
 his head inclined to afford vs the kisse
 of peace: his eyes shut to all our of-
 fences: his eares vnstopped to heare our
 petitions: his hands open to enrich vs
 with his giftes: finally a multitude of
 bleeding woundes to shew vs how en-
 tirely he loued vs, and how dearly he
 bought vs. But we like the stifnecked
 Iewes, nothing moued with his exces-
 siue loue, haue condemned all his inui-
 tinges, yea when vttering his most ar-
 dent desire of our soules, he said *sicid*, I
 thirst: we answered him with a draught
 of eyfell & gall: and when yeilding vp
 the Ghost to conclude our redemption,
 he said, *consummatum est*, It is cōsumma-
 ted: we with most brutish and savage
 hartes fought with his dead carcase, not
 sparing with one, yea with a thousand
 speares of our sinnes, to wound him to a
 second, yea to many deaths. Yet hath
 not

not all this vngreatfulnes altered his affection, but seeing that he cannot moue vs with so many griefs susteyned in our behalfe, he obscureth the Sunne of our comfortes, he sendeth earth-quakes of tribulations, he maketh the graues open, and letteth death before our eyes, to winne in a manner by force, sith by loue he could not, and to make vs euen amongst the middest of his enemies, with the Centurion to confesse him, and say; *Verè filius Dei erat iste*: Vndoubtedly this was the Sonne of God. The vanities of this world cast the soule into such a delightful phrensie, and lull it so dangerously asleepe, that many in a frantike fit of licentiousnes, runne headlong to perdition: *Et dum letantur insaniunt*. And while they reioyce they raue: and other in a carelesse, and remisse kinde of life sleepe themselves to death: *Sicut vulnerati dormientes in sepulchris*, like wounded wretches sleeping in their graues. And therefore God houlderth ouer his children the rodde of tribulation, both to temper & stay the raging mood of the frantike, and to rouse the dead sleepers out of their letargy. And as it can of no

Mat. 27.

Sap. 14.

Psal. 87.

reasonable man be construed, but in good part, to bind and keep in awe, yea to whip and beate the mad man, when he falleth into his rage; likewise to pinch, nip, and wring, yea and with red hot yrons to burne the sicke of a letargy, when he entreth into his dead sleepe: So for God to correct our former, or to preuent our future infirmities by the scourges or hot yrons of affliction, cannot but be thought the part of a mercifull and provident Father. For as (*S. Augustine* noteth) *Non omnis, qui parcat amicus est; nec omnis, qui verberat inimicus. Meliora sunt vulnera amici, quam blanda oscula inimici. Melius est cum sinceritate diligere, quam cum lenitate decipere; & qui phreneticum ligat, & letargicum excitat, ambobus melius, ambos amat.* Not euery one that spareth is our friend, nor euery one that striketh our enemy. Better are the woundes of a friend, then the flattering kisses of a foe. Better it is to loue with sincerity, then to deceiue with lenity: he that bindeth the frantike, or waketh the sicke of the letargy, though to both troublesome, yet to both is very friendly. To weene vs from an vnaturall nurse

*August.
serm. 59.
de verb.
Domin.*

nurse, God annoynteth her teate with the bitterneſſe of tribulation: and as a Mother deſirous to affectionate her Child to her ſelfe aboue all other, maketh all of her houſe-hold to uſe it curſtly in ſhewe, that finding good intreaty of none but her, it may the willinglier re-
paire vnto her: So God (ſayth S. Chryſo-
ſtome) ſuffereth vs, of the World, Fleſh, and Diuell to be moleſted, that we may
only acknowledge him, and come vnto him as our chiefe ſuccour and refuge. „

Chryſ. ho.
14. ex va-
rijs in
Mat. loc.

The Diuell kiſſeth where he meaneth to kill, he giueth vs a draught of poyſon in a golden cup, and in a ſumptuous and ſtately ſhip waſteth his paſſengers vpon the rockes of eternall ruine: Dum per
voluptates (ſayth Euſebius Emiſſenus) ex-
trinſecus blanditur, intrinſecus inſidiatur: in-
terſicit ſpiritum, dum oblectat affectum. While
with pleaſurs without he delighteth vs,
inwardly he deceiueth vs, & killeth our
ſoule while he flattereth our fancy. For
whē he moueth vs to labour our wittes,
& ſettle our affection on theſe inferiour
thinges, what doth he perſwade vs, but
with a golden hooke, to fiſh in a fil-
thy puddle and ſinke, where nothing

Euſe. E-
miſ. ho. 3.
de Epiph.

can be gotten but venenous and vnfa-
uory vermin. With Syrens sweet notes he
wooeth vs into the salt sea of perdition,
with Crocodile teares he endeauoreth to
intrap vs, and when he sheweth a mans
face, and glorious lockes adorned with
a crowne of gold (as the Locustes of the
Apocalips did) then meaneth he euen like
the same to bite vs with his Lionsteeth,
and sting vs with his *Scorpions* taile. For
why, all his fauours & friendly counte-
nance are but *oscula inimici*, kisses of an
enemy. *Virus amaritudinis obscurat fraude
dulcedinis: prouocat prius odor poculi, sed pre-
focat insusus sapor in virus: mel est quod ascen-
dit in labia, venenum & fel, quod descendit in
viscera.* He throwdeth his bitter poyson
vnder a deceitfull sweetnesse: the plea-
sant saour of the cup inuiceth, but the
sweet taste of the poyson choketh: it is
hony that commeth vp to our lips, but
gall and poyson that goeth downe into
our bowels. And howsoeuer with a
smooth flight, & an euen wing the Di-
uell houereth in the ayre, as though he
were an Eagle that delighted to view
the Sonne, and looke towards heauen:
yet beareth he a rauening mind, and in
truth

Apoc. 9.

*Euseb. E.
miss. ibid.*

truth is but a greedy Kite, that hath his eyes alwayes fixed on the earth, and maketh only such a faire shew in the ayre, the better to watch a fit time when he may best seize vpon his prey. For this Saint Basil compareth him to a theefe, that when he cannot by open violence catch his booty, seeketh by shrowding himselfe in the valleys, bushes, & darknes of the night, to take the poore traveler vnprovided, and so to spoyle him. For so the Diuell when he seeth, that by open pursuite he cannot ouerthrow vs, hee couertly couereth himselfe in the shadowes, and bryars of worldly vanities and delightfome allurementes, thereby to intrappe vs ere we preuent his traines. But God taketh a contrary course. For as the husbandman doth lop the vine, least all the force be vnprofitably spent in leaues, and the root being thereby weakened, the fruit be neither so much, nor so pleasant as otherwise it would: So God like a carefull keeper of our soule, least our whole mind should be imployed in vaine and superfluous pleasures, cutteth them from vs, that our wits which would in them

*Basil. in
bo. Non
esse ad ha-
rendum
rebus sa-
cularibus.*

*Chrysost.
de auar.
tom. 5.*

without profit haue byn diffused, being kept in compasse by troubles, may be fitter to worke, and bring forth fruites of eternall saluation. Where God purpseth to heale, he sparcth not to launce, he ministreth bitter syroppes to purge corrupt humors, and sendeth embassies of death & reuenge, where he meaneth to affoord eternal life and felicity. Good

Tob. 7. Raguell prepaed a graue for young Tobias, and yet desired hartely his long life. Ioseph accused his brothers as spies, when he meant them least harme, & restrained little Benjamin as guilty of theft, whome

Genes. 44. he knewe full wel to be a guiltlesse innocent; but these accusations were but like water in a Smithes forge, to kindle not to quench, a rough iuriance to a most kind vsage, and an outward shew of suspicion, to vtter the more his entire affection. Even so dealeth God with his Children. *We haue passed through fire and*

Psalms. 65. water (sayth David): but it followeth, and he hath ledde vs out into comfort. Many goe de carcere & catenis, out of prison and chaynes, but their iourneys end is ad regnum, to a Kingdome. Many be in a few thinges vexed, but they shall be well

confi-

considered for it in many. Many are tried like gold in the furnace, but at their tyme shall regard be had vnto them. If it be a grieuous infirmity, at the least it maketh the soule sober. And if God beginne with *afflexi se*, I haue afflicted thee, he will doubtlesse end with *non affligam te ultra*, I will affli& thee no more. And finally, *Sicut socij passionum sumus, sic erimus & consolationis; si commortui sumus, & conuivemus, si sustinemus, & conregnabimus.* As we are fellowes of his passions, so shall we be of his comfort; and if with him we dy, with him shall we liue, & if we suffer his Crosse, we shall be partners of his Crowne. God woundeth, but his woundes be *vulnera amici*, woundes of a friend. He sent *Ionas* to *Niniue* to threaten them an ouerthrow, but his intent was to bring them to repentance, that he might continue towards them his fauour. He sent to *Ezechias* to tell him of his last day, but his meaning was to make him sorry for his offence, that he might adiourne his life. He suffered *Daniel* to be throwne into the Denne of Lyons, but it was to aduance him to greater credit. He that had scene *Ioseph*

vnde-

Sap. 3.

Eccles. 31.

Naum 1.

2. Cor. 1.

2. Tim. 2.

Jon. 1.

4. Reg. 20.

Dan. 6.

Genes. 39.

Iud. 10 :

Hester. 9.

Dan. 13.

Cla. Alex.

l. 2. Strom.

undeseruedly in prison, *Iudith* in her enemies campe, *Mardocheus* in sack-cloth with his gibbet before his eyes, and innocent *Susanna* going to be stoned, would haue lamented their case, & feared their further misfortune: But had he known, that *Iosephs* prison should end in a Princelome, *Iudiths* hazard with a most happy victory, *Mardocheus* perill with royall preferment, and *Susanna's* stoning with glory & triumph; he would rather haue thought them much beholding to God, for the ensuing felicity, then greatly to be pitied for their present distresse. The figtree hath bitter and rugged leaues, it beareth no flowers, and yet bringeth forth most dainty and sweet fruit. The Diuel because indeed he hath no fruit, is fayne to feed his followers with leaues that soone wither, & flowers that soone fade, and all that he giueth is blowne away with a blast. But God because he loueth vs sincerely, and not in shew only, but in verity, giueth vs the fruit without flower or leafe, that is, his giftes and graces without externall and vayne solaces: yea and sometimes he belettereth his fruites, not only with rugged and bitter

bitter leaues, but also with sharpe and
 pricking thornes, that the hardnesse to
 attayne them, may make them the more
 pryzed, and the remembrance of former
 aduersitie, may make the comfortes fol-
 lowing more delightfome. The bene-
 fit of a calme weather is most desired, &
 best wellcome after a boysterous tem-
 pest: health is neuer so much esteemed,
 as after a great sicknesse, and all pleasure
 is most pleasant to those, that haue beene
 least acquainted with it, and most trou-
 bled with the contrary: according to
 that prouerbe of Salomon: *Anima satu-
 rata calcabit faenum, & anima esuriens etiam
 amarum pro dulci sumet.* A full stomake
 will loath the hony-combe, & one that
 is hungry will thinke the bitter sweet.
 But albeit God affordeth his finall re-
 ward, only to those, that haue passed
 through many tribulations: yet when
 they are in trouble or anguish, he doth
 not abandon or leaue them desolate, but
 watereth their mileries vvith sundrie
 comfortes. *Egredietur fons de domo Domini,*
 & *irrigabit torrentem spinarum.* There shall
 flowe a fountayne out of the house of
 our Lord (saith Ioel) & water the torrent
 of

Prouerb.

27. 13.

Ioel. 3. 1.

of thornes. And Dauid to the same effect,

Psal. 93.

Secundum multitudinem dolorum meorum in corde meo, consolationes tue letificauerunt animam meam. According to the number

Act. 7.

of the sorrowes of my hart, haue thy so-

laces reioyced my mind. S. Stephen when

he was stoned, saw heaven open, and

Christ standing at the right hand of his

4. Reg. 6.

Father. When Elizab was beset with the

3. Reg. 19.

Affyrians, he saw a hill of fiery Chariots

standing in his defence. And when Elias

was like to die for hunger, he was fedde

and comforted by an Angell. And it al-

wayes falleth out true, that (as S. Paul

2. Cor. 1.

noteth) *super abundantiam passionis Christi in nobis, ita super Christum abundat consolatio nostra.* As the passions of Christ abound

Chrys. ho.

in vs, so also by Christ aboundeth our

4. ad Pop.

consolation. And as the Musician nei-

Antioch.

ther streyneth the string of his instru-

ment to high, for feare of breaking, nor

letteeth it to low for feare of distuninge

to God (sayth S. Chrysostome) will keep

a meane, neither suffering vs to be care-

lessly secure, nor driving vs for want of

comfort to despaire. Which Hilarius fit-

Hilar. in

ly expresseth, saying: *Virga de radice lesse*

ps. 2.

floruit, ut virga seueritatem floris suauitas tem-

peraret.

perates. The rodde of the roote of Iesse
flowred, that the sweetnes of the flower
might mitigate the seuerity of the rod.
For if the potter tempereth his furnace
agreeably to the vessell, that he mindeth
to frame: if the golden smith use great
care, not to haue his fire too great, or too
litle, for the quantity of his metall: if
the carier hath a regard not to load his
beast, more then he is well able to beare:
How much more wary is God (sayth S.
Macarius) in not suffering vs, to be tem-
pted aboue our force. For (as S. Augu-
stine well noteth) *tantum admittitur Dia-*
bolus tentare, quantum tibi prodest, ut exercea-
ris, ut proberis, ut qui te nesciebas, a teipso in-
ueniaris. So much is the Diuell permit-
ted to tempt thee, as is for thy benefit,
that thou mayst be exercised, proued,
& come to knowledge of thy selfe, that
knewest not thy selfe before.

b. N. A.
Macar.
hom. 26.
Aug. in
Psal. 61.

CHAP. III.

That we are moued to suffer Tribulation
willingly, both by the president of
Christ, & the title of a Christian.

The
third
cause of
Comfort.

THIRDLY, one that vnderstandeth
the course of Christian behoofe
cannot

cannot but thinke it a most comfortable
saing, to suffer aduersity for a good
cause, seeing it is not only the livery and
cognizance of Christ, but the very prin-
cipall royal garment, which he chose to
weare in this life. And therefore can it
not be taken of a Souldier but well, to
be cladde with his Captayns barnessse,
or of a Disciple, to be like his Maister.

Augst. de
vita Chri.

*Christiani nomen ille frustra sortitur (saith S.
Augustine) qui Christum minimè imitatur.*

*Quid enim tibi prodest vocari quod non es? &
nomen usurpare alienum?* In vayne he clay-
meth the name of a Christian, that doth
not imitate Christ. For what doth it a-
uayle thee to be called that, which thou
art not, and to challenge vnto thee an o-
ther mans name?

Hest. 6.

A man a most ambi-
tious & haughty minded man, thought
it the greatest honour that a Prince
could doe to his subiect, to make him
ride on his owne palfrey, attyred in his
most royall and itately robes. If there-
fore tribulation be the most pretious
garment that Christ did weare, and the
Crosse his palfrey, we are greatly ho-
noured, while he aduanceth vs to the
same prerogative. Of this did S. Paul
greatly

greatly glory, when he said: *Abſit mihi gloriari, niſi in Cruce Domini noſtri Ieſu Chriſti.* Gal. 6.

God forbid that I ſhould glory, ſauing in the Croſſe of our Lord Ieſus Chriſt.

And in the ſame place: *I beare the markes of our Lord Ieſus in my body.* This S. Iames

accounted a principall cauſe of ioy and comfort, when he ſaid: *Eſteeme it all ioy,* Iac. 1.

when you ſhall fall into diuers temptations. It

is noted in the Scripture for a ſinguler prooſe of Ionathas good will to Dauid,

1. Reg. 18.

that he gaue him his owne coate & apparell. Elias departing from Elizaſus, in token of good will, caſt him downe his

4. Reg. 1.

mantell: and S. Hierome writeth of S. Antony, that he wore S. Paul the firſt Ere-

Hier. in
vit. Paul.
Eren. i.

mites coate, vpon high and ſolemne feaſtes for loue and reuerence threof.

And ſhall not we acknowledge it for a ſinguler fauour, to be clad with Chriſts

attire, & to weare the token of his good will towards vs? *Non conſolantur* (ſaith

S. Bernard) *panni Chriſti ambulantes in ſto-*

Bernard.

lis, non conſolantur ſtabulum, & praſepe amantes primas cathedras in Synagogis. Chriſtes

cloutes comfort not thoſe that walke in robes, the ſtable and maunger comfort

not thoſe that loue the higheſt roomes

in the Synagogues. But those only that rightly iudging of the manifold miseries that they haue deserued, weare the mourning weed of sorrow and repentance. He is an vndutifull child, that is ashamed to professe who is his father, and a most malepart seruant, that refuseth to weare his Maisters liuery: but of all a most vngratfull creature, that doth not willingly accept the liuery of his God, and Maker. If we be Christians affliction is our coate, and the Crosse our cognizance; of which it was said to *Constantine* when he became a Christian, *In hoc signo vinces*: In this signe shalt thou conquer. VVhen *Iacob* saw the coate of his Sonne *Ioseph* imbrued with bloud, thinking that he had beene deuoured by a wild beast, as his brothers sayd, he cut his garments, put on sackcloth, mourning his Sonne a long tyme: and when his other children, that had betrayed *Ioseph*, went about to comfort him, he refused to receiue any consolation. Let vs looke on the sacred coate, not of our Sonne, but of our Father and Redeemer, of whose humanity it is said: *Quare rubrum est indumen-*

tum

tum tuum, & vestimenta tua sicut calcamentum in torculari? Qui est iste qui venit de Edom tinctis vestibus? VVhy is thy garment red, and thy apparell like theirs that tread in the winepresse? and who is this that commeth from Edom with stayned attyre? Let vs cast our eyes vpon this coate, dyed in his owne innocēt blood; let vs consider that not only one beast deuoured him, but that he was for our sinnes a prey of many bloody and impious hell-houndes: and doubtlesse it cannot seeme much to vs, patiently to weare the hairecloth of tribulation, to cut of the garments of our vaynepompe and superfluities, and rather with Iacob to sit comfortlesse, sorrowing and lamenting, then to receiue any comfort at their handes that betrayed our Father, that is the vanities, sinnes, and pleasures of this world. In the Machabees it is written, that when the Elephantes went to the field, they shewed them a bloody coloured iuyce, to sharpen and enrage them the more to the battell. Behold to vs (beside the blood of infinite Martyrs) Christ our Captayne and King, hanging vpon the Crosse,

openeth five fountaynes, gushing out
with his innocent blood, & showereth vs
his whole body all gory with lashes, &
shall not all this harden vs constantly to
encounter all tribulation, and to wage
battell against our vaine desires and ap-
petites, when they draw from the crosse,
to delight and pleasure? When we haue
a thorne in our foote, much more if it be
in our head, or hart, all the rest of our
body is so troubled, that no consolation
seemeth sweet, and we wish rather for
the Surgeon to launce vs, then for any
pleasures to delight vs. Scing therefore
that we see our head which is Christ, to
be stusk full, and crowned with thorns,
how can it be, if we be true members
of his body, but that we must needes
both care little for all comfort, and be
more willing to sorrow with our head,
and be launced for his sake, then layne
vnto the worldly solaces, which he cō-
temned? because (as Saint Bernard saith)
*Non decet sub spinoso capite membrum esse de-
licatum.* It is an vndecent thing to haue a
dainty member, vnder a thorny head.
Good *Vrias*, when *Dauid* bad him goe lie
in his owne house, wash his feet, and
take

take his ease, like a true Israelite and were
 red againe: The Arke of God Israel, and
 Jude dwell but in tentes, my Lord Ioab, and
 the seruantes of my Lord ly vpon the face of the
 earth; and shall I goe into my house to eat,
 drinke, and haue the company of my wife? by
 thy safety, O King, and by the safety of thy life, I
 will not doe it. He thought it an odious
 thing, to haue better lodging then the
 Arke of God, and his Captayne, and
 fellow Souldier: he thought it a great
 stayne, to sleep in a soft bed, while they
 lay on the hard ground, and therefore
 rather chose to lie before the Kings
 gate, then once to enter into his owne
 house. Loc our Arke lieth not in *pupatio-*
nibus, in tentes, but in *praesepio*, in the
 manger. Our Captayne lieth not on
 the hard ground, but hangerh naked &
 nayled to a reprochfull Crosse. Our fel-
 low-Souldiers lye not only vpon the
 face of the earth, but some haue bene
 cast into dungeons, other into fires, ma-
 ny amongst Lyons, and raging beastes,
 finally all haue tasted of diuers and bit-
 ter afflictions: and can any true *Uir*
 thinke it much to take like part with all
 these? When the King of Nimue moue-

1. Reg. 14.

2. Reg. 31.

ned in sackcloth, & ashes, all his Peeres
 and people did the same. When *Ionathas*
 ventured to clime most craggy and dan-
 gerous rockes, and was alone to set v-
 pon a whole troupe of *Philistians*, his man
 said vnto him, *Perge quò cupis, & ero tecum*
ubicumque volueris. Go whether thou wilt,
 & I will not faile to follow thee which
 way soeuer thou goest. Yea one of *Saules*
 Squiers, seeing the King to haue runne
 vpon his owne sword, and killed him-
 selfe, presently (though wickedly) fol-
 lowed his example, chosing rather to
 spill his life with his Prince, then to
 spare it for his enemies. Behold our king
 mourneth in sackcloth and ashes of di-
 uers calamities: our *Ionathas* clymeth vp
 to the mount *Calvary*, loaden with a hea-
 ny Crosse vpon his torne and wound-
 ed shoulders: he alone encountreth
 the Diuell, and all his impes, and offe-
 reth himselfe to the troupe of his ene-
 mies in the garden: yea our *Saul* falleth
 on the most rigorous sword of his owne
 iustice, for our sakes: and shall we for
 whose benefit all this is done, vngrat-
 fully refuse to followe his example?
 Shall he mourne in sackcloth, and we
 bath

bath in pleasure? Shall he fighting alone, in our defence, be all in a goare bloud with infinit wounds; and shall we disporte, and solace our selues with fond and vaine delightes? Shall he be stricken through with the sword of reuenge for vs, and shall we be vnwilling to suffer for our selues? Alas, we are they, that deserue rather to sit with *Iob* in the dunghill, then in sackcloth only with the *Ninivites*: we are they that deserue with naked handes and knees, to creepe vpon the most ragged rocke of aduersity: for vs it were fitter in regard of our trespasses, to hazard our liues among a thousand blades and torments: finally it were our behoofe with repentant hartes, and loathsomenesse of our former life, to imbrace the sword of Gods iust reuenge, and therewithall to kill in our selues old *Adam*, that is, *veterem hominem cum vitijs, & concupiscentijs suis*. The old man with his vices, and concupiscences. O most vnnaturall Children, that hauing before their eyes, the most bloody slaughter of their owne father, yea being with his bloud like *Pellicans* yonglinges, reuiued

Galat. 3.

and rayſed from death, will not yet learne the exceſſiuenelle of his loue, nor conſider how much they ought to doe and ſuffer for themſelues, who by their miſdeedes haue beene cauſe of ſo vntolerable paynes vnto their heauenly Father. Farre other effect tooke Chriſtes paſſion in S. Paul, who being inflamed with the force of ſo vnſual an example laboured himſelfe to be a perfect Scholler in this doctrine, eſteeming it the higheſt and moſt needfull point of Chriſtian knowledge, to vnderſtand the valew, neceſſity, and manner of patient ſufferance. He would haue no other Vniuerſity but *Hieruſalem*, no other Schole but mount *Caluary*, no other pulpit but the *Croſſe*, no other reader but the *Crucifixe*, no other letters but his *VVoundes*, no other comma's but his *Lashes*, no other ful points but his *Nayles*, no other booke but his *open ſide*, and finally no other leſſon but ſcire *Ieſum Chriſtum, & hunc crucifixum*, to know Ieſus Chriſt and him crucified. In this Schole ſhould be our chiefeſt ſtudy. Heere ſhould we learne by Chriſtes nakedneſſe, how to cloath vs, by his Crowne of thornes, how to adorne

1. Cor. 2.

adorne vs, by his vinegre and gall, how
 to diet vs, by his praying for his murde-
 rers how to reuenge vs, by his hanging
 on the Crosse, how to repose vs, and
 by his painefull and bitter death, how
 to effemie of the pleasures of this life.
 Here may we see the wonderfull fruits,
 and miraculous sequels ensuing vpon
 tribulation patiently accepted: which
 passe all naturall reach, and haue bene
 set downe vnto vs, as stores of comfort,
 to uphold vs in all our distresses. Here
 may we see, that death reuiueth, that
 sorow salueth, that blond washeth, that sor-
 row solaceth, that an Eclipse lighteth,
 that the fast nayled guideth, the thirsty
 giueth drinke, the weary refresheth, the
 diseased cureth, the dead bringeth forth:
 Which albeit they be principally the
 proper effects of Christs only Passi-
 on: yet are they through the merits
 thereof, now experienced to follow al-
 so the Martyrdomes of Christs ser-
 uantes, to whome all Crosse are com-
 fortable, and their bodily death cause
 of many a soules spirituall life. So that
 now we may truly interpret Sampsons
 riddle: *De comedente exiuit cibum, & de forti*

Iudic. 14.

emol

D 5

egressa

egressa est dulcedo. Out of the deuourer
 there came meate, and out of the strong
 issued sweetnesse. For since that our
 finnes, like fierce *Sampsons*, most cruelly
 murdered that Lyon of the tribe of *Iuda*,
 if our repentant thoughts, like bees,
 sucke at the flowers of his passion, they
 may worke a delicious combe of ho-
 ny, and not only we our selues taste
 the sweetnesse thereof, but by our ex-
 ample moue others, to feed willingly
 on the same, shewing them by expe-
 rience, that the eyfell and gall of our
 tribulations, in this Lyons mouth, hath
 beene altered from the wonted bitter-
 nesse to sweetnesse; and the Lyonish
 rage of persecutors, accustomed to de-
 uour so many soules, doth now rather
 minister to Gods seruants, a most plea-
 sant viand: yea and those rigorous iudg-
 ments of God, which haue heretofore
 beene so terrible vnto vs, are now be-
 come, *Desiderabilia super aurum, & lapidem*
pretiosum multum, & dulciora super mel &
fauum. More to be desired then gold
 and pretious stone, and more sweet then
 hony, and the hony-combe. Bitter were
 the waters of tribulation, & so vntooth-
 some

Psal. 118.

some to mans tast, that few could
 endure the annoyance thereof, and our
 queysie stomakes were rather conten-
 ted to want health, then to procure it
 by such vnsauory and loathsome phi-
 sicke. And for this did our heavenly
 Phisitian strayne this bitter medicine,
 through the nectared cloth of his sa-
 cred humanity, and left therein such a
 tast of sweetnesse, that it hath beene
 since eagerly thirsted, which was before
 so warily eschewed. We need not now
 to cry, *Mors in olla*: Death is in the pot:
 because the Prophet hath seasoned it,
 not with a litle flowre or meale, but
 with his owne bloud. Wee need not
 murmur at the waters of *Mara*, that is
 of ghostly discomfort, as vnable to be
 drunke, or feare to sinke in the tem-
 pestuous poole of bodily vexation: for
 our *Moyse* hath sweetned the one with
 the sacred wood of his Crosse, and since
 our *Elizaeus* cast into the other, the wood
 of life, that is his Blessed body, our
Iron began to swimme, where before
 it had sunke, and the desolate that said,
Infixus sum in limo profundi, & non est sub-
stantia. I am set fast in the depth of the
 mud,

4. Reg. 4.

Exod. 15.

4. Reg. 6.

Psal. 68.

Psal. 124. mudde, and can find no steady footing,
may beginne to sing; *Eduxit me de lacu*
miseria, & de lato facis, & super aquam re-
sectionis educauit me. He hath led me out
of the lake of misery, and the myre of
filth, and hath brought me vpon the wa-
ter of refection. Let vs not therefore be

Mat. 14. afraid to say now to Christ: *Domine iube*
me venire ad te super aquas. O Lord com-
maund me to come ynto thee vpon the
waters. For be the Surges neuer so boy-
sterous, the water neuer so deepe, the
stormy windes neuer so outragious, if
we runne vpon them to wardes Christ,
they will either yeald drie passage by
deuiding themselves, as the red Sea did
to the Israelites, or they will vphold vs
from perishing, as the waues did Saint

2. Cor. 10. Peter. *Fidelis enim Deus qui non patietur vos*
tentari supra id quod potestis. For faithfull is
God, who will not suffer you to be tem-
pted, more then you are able to beare.
And surely now is the time, that we are
called by Christ through fire and water,

Mat. 10. and now with open voice doth he re-
new his old proclamation, *Vbi soeuer lo-*
ueris father, mother, wife, children, house or li-
uinger more then me, is not worthy of me: and

he that taketh not vpon his crosse (and that euery
 day) cannot be my Disciple. VVe must be *Luc. 2.*
 now seeke Christ as our Lady did, inter-
 cognatos & natos, amongst her kinsfolke
 and acquaintance: nor as the spouse did, *Cant. 3.*
 that said, *In lectulo pasci per noctes quasiui*
quem diligit anima mea. In my bed haue I
 in the nights, sought whome my hart
 best loued: nor as the Israelites did, of
 whome *Osee* speaketh: *In gregibus suis, & Osee. 5,*
in armentis vadent ad quarendam Dominum.
 In their flockes, and heardes shall they
 goe, to seeke our Lord. For (as *S. An-*
selme wel noteth) *Non cubat in delicijs splen-*
didi cubilis, nec inuenitur in terra suauiter vi-
uentium. He lieth not in the delicacy of
 a gorgeous bed, neither is he found in
 the land of dainty liuers. *Moyse* did see
 him in the desert, amidst the fire and
 thornes, in the mount amongst lighte-
 ninges, thunderinges, and mistes. *Daniel*
 saw him in a fiery throne, and amongst
 fiery wheles, with a swift fiery flud run-
 ning before him: and shall we thinke to
 be more priuileged, then our auncient
 Fathers? Thinke we to finde in downe
 and dayntinesse, him that to them ap-
 peered so terrible, and fearefull? Do we
 thinke

*Ansel. in
meditat.*

Exod. 3.

Exod. 19.

Dan. 7.

thinke that his rigour and iustice, signified by these terrible semblances, is so relented, that he should shew himselfe vnto vs, only in amiable and louely countenances: Surely we are greatly deceiued, if we feed our selues with this vaine perswasion. For albeit the new Testament be fuller of grace, yet is it no lesse full of agonies. Though Christs seruice be *sweet*, and *light*, yet is it a *yoke* and a *burden*: and though our Champions be of more courage, and our foes more enfeebled, since our redemption: yet doth the Kingdome of heauen still suffer violence, and the violent beare it away: and none shall be crowned, but they that haue lawfully fought for it. If Christ was scene transfigured in Mount Thabor in glorious manner, he was also at the same tyme, heard talking *de excessu* of his bitter Passion. And euen he that allured with glory, cryed *bonum est nos hic esse*: It is good for vs to be here, affrighted with the voyce, *cecidit in faciem suam, & timuit valde*: fell vpon his face, and was in a great feare. If he were in pompe and triumph, at his entrance into Hierusalem, his pompe was of small pleasure,

Matt. II.

Ibid.

2. Tim. 2.

Luc. 9.

Matt. 21.

pleasure, and his triumph not without teares: and as fast as the children on the one side did set forth his prayles, so fast did the *Pharises* on the other side repine and murmur against him. There is no reason, that Christ should shew him selfe more favourable to vs, that haue beene his enemies, then to his owne body: neyther can wee iustly complaine, if ere we find him, if he giue vs a sippe of that bitter Chalice, of which for our sakes he was content to drinke so full a draught. Yea we may be hartily glad, if after long teares, and deepe sighes, we may in the end find him at all, whether it be in the pouerty of the crib and maunger, or in the agonies of his bloudy sweat in the garden, or in the midst of blasphemies, reproches, and false accusations at the tribunalls, or in the tormentes of a shamefull death vpon the Crosse. And we must thinke our selues, as much in his fauour, for being preferred to be tried Testimonies of his Passion, as for being called to witnesse of his glorious transfiguration. Of which to a certaine vs the more, the same Apostles, that in token of parti-

Mat. 9.

G 14.

Bern. ep. 2.

Cypri. de
zelo &
amore.

particular loue, he tooke with him to
 mount Thabor, he afterward in argumēt
 of the like good will, led with him to
 the heauy cōflict of the garden: Where-
 by it appeareth, *sine foueat infirmos, sine ex-
 erceat prouectos, sine arguat inquietos, diuersis
 diuersa exhibens, sicut filios diligit vniuersos.*
 Whether he foster the weakelinges, or
 exercise the stronger, or checke the vn-
 ruly, giuing diuers remedies to diuers
 persons, he tendereth all as his owne
 children. For as it is pleasant & glorious
 vnto men, to haue their children re-
 semble them, and then they are most de-
 lighted to haue bred new of spring,
 when they see therein expressed, the
 feature of the owne fauour: How
 much more comfort is it to our heauen-
 ly Father (saith S. Cyprian) when any is
 so borne to spirituall life, that his diuine
 prowesse and generosity is set forth in
 his childrens actes, & prayles? Neither
 doth this comfort consist, to see in vs
 a shadowe of his beauty, a sparke of his
 wisdom, or a resemblance of his might,
 riches, or glory: but rather in seing in
 vs, the scarres, wennes, and werres of
 his vexations, and paynes: which the
 more

more they deface vs in outward shew,
 the more they beautifie vs in soule, and
 the more vglie and odious they make vs
 in the mistaking of mans eye, the more
 amiable they render vs in the sight of
 God. For as the scarre of a wound in the
 childes face, which he hath suffered in
 his fathers quarrell, though it make his
 countenance lesse eyesome, & disfigure
 his fauour, yet is it a more edging whet-
 stone offatherly affection in the parent,
 then if it were absent, because it yiel-
 deth a perpetuall Testimony of a duti-
 full and louing mind: So God more de-
 sirous to haue vs affectionate then for-
 tunate children, delighteth more to see
 our torturings, rackings, chaynes, and
 imprisonments for his sake (which are
 assurances of our loue) then to see vs
 swimme in his temporall guiftes: and
 prayseth more the Niniuite in his sack-
 cloath, and disfigured Iob in his dunghil
 then either of them in all the pompe &
 glory of their riches. For (as S. Gregory *Greg. in*
 noteth) *Amisio felicitatis interrogat vim moral.*
dilectionis. Nec prosperitas quippe amicum in-
dicat, nec aduersitas inimicum celat: The
 losse of felicity, searcheth the force of
 affection:

Cyp. lib. de
mortal.

Luc. 22.

Ioan. 11.

2. Reg. 2.

in. g. 10
in. 100

affection: for neyther prosperity pro-
ueth a friend, nor aduersity concealeth
an enemy. And (as S. Cyprian also sayth)
*Delicata iactatio est, cum periculum non est,
confictatio in aduersis probatio est veritatis.*
It is an effeminate boast, when there is
no perill, the combate in aduersity is a
triall of the truth. If therefore our God
be more delighted with our valour in
conflict, then with all pleasure in peace,
let vs say with S. Peter: *Tecum paratus
sum in carceres, & in mortem ire*: With thee
I am ready to goe into prison, and to
death it selfe. And with S. Thomas:
Eamus & nos, & moriamur cum illo. Let vs
goe also, & dye together with him. We
reade in the booke of Kings, that Ioab
and Abners seruantes to shew their Ca-
ptaynes disporte, entered into so fierce
and desperate a game, that bloud and
woundes was the beginning, and mu-
tuall murder the end of their pastime.
And if they at a wordes warning, to so
open hazard, ventured themselves for
a vaine contentment of their Captaynes,
and in hope of a sorry reward, nothing
comparable to their perill: how much
more ought we, being challenged to
the

the field by Gods enemies, give our heavenly Captaine a proofe of our loyalty, and perfect remonstrance of our serviceable minds, by waging in spiritual battayle with his foes, and most readily countering them in his quarrell, with what danger soeuer? We see, that an enamored Knight hath no greater felicity, then to doe that, which may be acceptable to his Paramour: & the fading beauty of a faire Ladies countenance, is able to worke so forceably in mens mindes, that neyther losse of riches, danger of indurance, menacings of tormentes, no not present death, is able to withhold where she inuiteth, or make the barkeride at anker that is wassed in her streames. Every perill yndertaken for her, seemeth pleasant, every reproach honourable, all drudgery delightfome, yea the very woundes that come from her, or are suffered for her, are voyde of smart: and more reioyced is the wounded wretch, with hope that his hurt will purchase fauour, then agreed that his body hath receiued such a mayme. The colours that like her seeme fayrest, the meate that sitteth her tast

sweetest, the fashion agreeable to her
 fancie comliest, her faulces are vertues,
 her sayings oracles, her deeds patternes.
 Finally whatsoeuer pleaseth her, be it
 neuer so vnpleasant seemeth good, and
 whatsoeuer commeth from her be it ne-
 uer so deare bought, and of little value,
 is deemed pretious, and a cheape peny-
 worth. O vnspeakeable blindnesse of
 mans hart, that so easely trayneth to
 senses lure, and is so soone caught with
 the beauty of an Image, and hath not
 grace to remeber whome it resembleth.
 I will not stay vpon Christes corporall
 seemelynesse, though indeed he were,
Candidus & rubicundus, electus ex millibus,
& speciosus forma praefilijs hominum. VVhite
 and ruddy, a choise peece out of thou-
 sandes, comely in feature aboue all the
 Sonnes of men, and in that respect more
 amiable then any other; but I set before
 the eyes of our faith, the glory, maiesty,
 and beauty of his God-head, wherein
 whatsoeuer is in any creature that may
 breed delight or contentment, either
 to our sense or soule, is so perfectly vni-
 ted together, that there is no more com-
 parison betwene the delight that his
 presence

Cant. 5.

Psal. 44.

presence yealdeth, and that which any worldly thing can afforde, then betwene the fairest Damoſel in the world and her shadow: betwene the light of a ſparkle, and of the Sunne: yea betwene a moſt ugly leaper, and a moſt beautifull Angel: VVhich S. Auguſtine conſidering ſaid, *Deus vera & ſumma vita, in qua, & à quo, & per quem bona ſunt omnia, qua beata ſunt. Deus à quo auerſi cadere, in quem conuerſi reſurgere, in quo manere conſiſtere eſt. Deus à quo exire mori, in quem redire reuiuſcere, in quo habitare viuere eſt. Deus quem nemo amittit niſi deceptus, nemo querit niſi admonitus, nemo inuenit niſi purgatus.* God is the true and chiefeſt life, in whome, from whome, and by whome are all good things whatſoeuer they be, that are happy to enioy: From whome the reuolting is falling, to whome the returning is riſing, in whome the ſtaying is ſure ſtanding. God from whome to depart, is to die, to whome to repaire is to reuiue, in whome to dwell is to liue. God whome none leeſeth, but decciued, none ſeeketh but admoniſhed, none findeth but the clenſed. If therefore God be ſo perfectly amiable, and

Auguſt.
in ſoliloq.

Psalm. 72.

August. in

psal. 26.

August.

the chiefest object of pleasure, why doe we not say with Dauid, *Quid mihi est in celo, & a te quid volui super terram?* What haue I in heauen, or what desired I in earth, besides thee? Why doe we not cry out with S. Augustine, *Quicquid preter Deum est, dulce non est. Quicquid vult dare Dominus meus, auferat totum, & se mihi det?* Whatsoeuer is not God is not pleasant, & whatsoeuer my Lord will vouchsafe vpon me, let him take away all, and giue me himselfe. Shall the presence of his picture, wherein he is but rudely expressed, make vs lauish of our wealth, carelesse of our liberty, and prodigall of our liues? And shall not he, whome the picture representeth, wooe vs to as much readinesse in his affaires? Can we to please his shadowe, delight in daunger, embrace dishonour, triumph in our harmes: And care so little for him that calleth it as not to thinke him more worthy of the like affection? Are we so eager, licorous, and pleyable to those colours, cates, and fashions that a base creature of his liketh: And shall not the fauours, foode, and attire of our Creator, be as acceptable vnto vs? Finally shall

shall we take no exception against the
 faultes, wordes, and deedes of a fraile,
 and faulty wretch: and not be as much
 moued, with the vertues, sayings, and
 examples of an infallible truth? VVhat
 is the fairest creature in the world, but
 an imperfect, counterfaite, and only a
 vayne shadowe of Gods soueraigne
 beauty and maiesty? If therefore with
 the naturall poysse of affection, we sinke
 so deepe into the liking thereof, accor-
 ding to that of S. Augustine: *Amor meus* Aug. l. 13.
pondus meum, illo seror quocumque seror. My Confess.
 loue is my load, with that am I carried,
 whether soeuer I am carried: Much
 more ought we to be deeply raptish
 with the loue of God, and so settle our
 mindes therein, that we thinke it our
 chiefest happynesse in this life, to im-
 brace all hazardes, disgraces, & misfor-
 tunes in his quartell: and then to haue
 most cause of cōfort, when for his glory,
 we are in most bitter panges. For (as S.
 Gregory noteth) *Amor Dei otiosus non est, Gregor.*
operatur enim magna, si est, si operari renue-
rit, amor non est. The loue of God is not
 idle, it worketh great effectes where
 it is; if it refuse to worke, loue it is not.

And so much the more ought we to re-
ioyce in our passions for Christ, in that
we haue beene so tenderly beloued of
him, that whatsoeuer we suffer for him,
it is lesse then he suffered for vs: and
whatsoeuer we spend in his behalfe, we
restore him but his owne, and are neuer
able to come out of debt, though we
had as many liues to spend, as dropes
of blood to shedde. For (as S. Bernard
saith) *Sic totum me debeo pro me facto, quid
addam iam pro me restituo: nec enim tam facile
restitutus, quam factus? In primo opere me mihi
dedit, in secundo se, & ubi se dedit, me mihi
reddidit. Datus ergo & redditus, me pro me
debeo, & his debeo. Sed quid Domino pro se
retribuam. Nam etsi me milles rependere pos-
sem, quid sum ad dominum meum? If I owe
my selfe wholly for my first making,
what can I adde more for my redeeming,
especially seing I was not so easely re-
deemed, as I was made? In the first
worke he gaue me my selfe, in the se-
cond himselfe, and when he gaue me
himselfe, he restored vnto me my selfe.
Therefore thus given and restored, I
owe my selfe for my selfe, and I owe my
selfe twise. But now what am I able to
repay*

Ber. de di-
ligen. Deo

repay my Lord for himselfe? For though I could repay my selfe a thousand times, what am I in comparison of my Lord? O hard and stony hart, that is not incensed at the consideration of so inflamed loue, and being wooed of so louing a Spouse, can reiect this offer, or be slacke in recognizing so vnspeakeable charity. For (as S. Augustine saith) *Nulla maior est ad amorem inuitatio, quam praeuenire amantem; & nimis durus est animus, qui se dilectionem nolebat impendere, nolit rependere.*

Aug. de
cathechiz.
rudib.

There is no greater entisement vnto loue, then to preuent the louer, and too hard is that hart, that if it would not request loue, is not content at the least to requite it. And where was euer any, that either sought so much, or bought so deare the loue of any creature, as Christ did ours? What hath a man more then riches, honour, and life? and all this did Christ spend in wooing our souls. As for his riches, he was borne and died naked: concerning his honour, he was sorted, & executed with the cues: touching his life, he was bereaued therof by a most vild and despitefull death. Let vs but consider the last Tragicall pageant

of his Passion, wherein he wonne vs, & lost himselfe; and marke the excessive loue shewed therein, which if any other then God had vttered, it would haue byn (at the least) deemed a senselesse do-
 rage, waying by whome, and to whome it was intended. Let vs view him with the eyes of our hart, and we shall (saith S. Bernard) discover a most lamentable sight: we shal see his head ful of thornes, his eares ful of blasphemies, his eyes full of teares, his mouth full of gall, his body full of woundes, his hart ful of sorrow. and yet in all these torments doth he cry to man (sayth the same Saint) *Magis aggrauant me vulnera peccati tui, quam vulnera corporis mei.* More am I payned with the woundes of thy sinne, then with the woundes of my owne body: more sorrowing at mans ingratitude, then at his owne affliction. Where the Prince (sayth Cassiodorus) in so greate agony mourneth, who would not weepe, when he weepeth, and sigh when he lamenteth? When instead of his royall crowne, he is couered with dust, and his head is hoary with ashes, not with age. O worke without example, grace with-
 out

S. Bernard in
 quodam
 serm.

Ibidem.

Cassiod.
 in Psal. 50.

out merite, charity without measure! What would he haue done, if we had bene his friendes, that was content to doe so much for vs, being his enemies? What will he do, when he knoweth we loue him, that did all this, when he knew we did hate him? O Christian

(sayth S. Augustine) *Ama amorem illius, qui amore tui amoris descendit in uterum Virginis, ut ibi amorem suum amori tuo copularet.* *Aug. de catechiz. rudib.*

Loue the loue of him, that for the loue of thy loue, descended into the wombe of a Virgin, and afterward ascended to the ignominy of the Crosse, that there he might couple his loue, and thy loue together. What Christian hart can thinke much to suffer, being moued with this example? yea who would not glory with Saint Paul in his infirmities, and take greatest comfort in his desolations, seeing the most louing and faithfull Spoule of our soule, hath thus sweetned all our paynes, with the excellence of his vnspcakable charity, and giue vs such a president in suffering for vs, as it must needs seeme litle, whatsoever we suffer for him? Shall the loue of a mortall friend, not only moue vs, but

but enforce vs to loue him againe, and his perils for vs, make vs eager of perils for him, because thereby both our loue to him is best witnessed, and his loue to vs most confirmed? And shall not this loue of an immortall well-willer, who tendereth vs more then we our selues, and in all respects better deserueth to haue his loue counteruayled: shall it not (I say) be able to inflame vs, with desire to suffer for him, and to reſtitue our affection with continuing the ſame in the middeſt of our tormentes, if need ſo require? We ſee a dogge that is voyde of reaſon, by only inſtinct of nature, ready for hauing receiued a bone, or a cruſt of bread, to runne vpon the ſword in his Maſters defence. VVe thinke it the duty of our ſervant, if we giue him but forty ſhillings in the yeare, to hazard himſelfe in our perils, to fight in our quarrels; and we condemne him as an vngratfull miſerant, if he ſtand not betwene vs and our enemies, as a buckler of our blowes, though the daunger be neuer ſo apparent. And ſhall a Chriſtian hart, be either more vnnaturall then a beaſt, or leſſe thankfull then a hired ſervant?

seruant? shall a crust of bread preuayle
 more with a brute thing, or a litle mony
 with a hyreling, then with vs the food
 of Angels, wherewith Christ hath fedde
 vs? then his pretious bloud, wherewith
 he hath bought vs? then eternal felicity,
 wherewith he will reward vs? Yea and
 shall men be so ready to serue the Di-
 uell, that we see thousandes every day,
 carelesse to cast away both body and
 soule, in following his trayne; and shall
 we to serue our omnipotent, and louing
 Lord, refuse to venture our goodes, or
 bodies with so vnestimable benefit, and
 vantage of our soules? S. *Cyprian* saith: *Cyp. lib. de opere & elemosina.*
 VVhen Christ in the day of iudgement
 shall shew himselfe, and lay open to
 the world, the benefits which he hath
 bestowed, the rewardes which he hath
 promised, the tormentes and paynes
 which he hath suffered for man, then
 shall the Diuell on the other side, most
 gricuously charge vs, and say vnto God:
 Loe how much more right I haue in
 man then thou: I neuer loued him, and
 yet he serued me: I neuer did him good
 turne, and yet he obeyed me. Without
 woing or wages I easly wonne him.

draw

VVhat

“ What I suggested, he performed, what
“ soeuer I profered, he imbraced: No pe-
“ rills could stop, when I allured: no feare
“ or loue of thee could moue him, to a-
“ bandon and forsake me. For obtayning
“ a vaine pleasure, he hath yealded to
“ most seruile drudgery: to please an ap-
“ perite, he hath contemned all Gods and
“ mans punishments, and hath beene rea-
“ dy to venture liberty, liuing, credit, yea
“ life & limme for the acheniug a delight
“ that I call in his fantasie: and yet did he
“ vndoubtedly belieue, that insteede of
“ thy loue, I bare him implacable malice,
“ insteede of thy suffering torments for
“ him, I desired to be his eternall tormen-
“ tor; and whereas thou didest promise
“ eternall felicity, I could affoord him, nor
“ with him any thing, but endlesse damna-
“ tion: yet could not this (though fore-
“ seene and thought of) withdrawe him
“ from me, but still he was ready to be
“ drawne with my lure: and so soone as I
“ fet him any seruice to doe, he forth with
“ put it in execution. On the other side,
“ what hast thou preuayled with the mis-
“ ries of thy poore natiuity, with the grief
“ and shame of thy painfull circumcision,
“ with

with thy three and thirty yeares pilgri-
mage, bestowed in his seruice? Hath thy
fasting, or praying, thy whipping, or
crowning, thy bloudy death, or passion
beene able to counteruayle my sugge-
stions? Hath not for al this, my motions
byn sooner obeyed then thy preceptes,
and my will preferred before thy com-
mandements? If therfore I haue ruled
him, reason it is, that I should reward
him: and if with me he contemned thy
mercy, with me also, let him feelee thy se-
uerity. In this manner shall the Diuell
accuse vs, and happy is he, that in this
life hath so testified his loue, by his pa-
tience in Gods cause, and willing suffe-
rance of aduersity, that he may eyther pre-
uent the accusation, or be prouided of a
sufficient answer. Considering, there-
fore how glorious, how decent, yea and
necessary it is for a Christian, to take vp
his Crosse with Christ, & tread the path
of tribulation, which he hath playned
vnto vs by his owne example: let vs not
be dismayed with these crosse aduen-
tures that befall vs: let not the cruelty
of our enemies, the sharpnes of our mi-
series, the continuance of our afflictions,
daunt

daunt our courage in Gods cause. We are not better then our Maister, who suffered farre more, nor wiser then God himselfe who iudged and imbraced the distresses of this world, as fittest for the passengers thereof. Finally we are Christians, whose Caprayne is a Crucifixe, whose standard the Crosse, whose armour patience, whose battayle persecution, whose victory death, whose triumph Martyrdome.

CHAP. IIII.

That Tribulation best agreeth with the estate, and condition of our life.

The
fourth
cause of
comfort.

BUT though this example of Christ, and the Title of a Christian, were not so forcible motives to suffer aduersity, as they be: yet considering where we are, what state we stand in, the dangers that hang ouer vs, and our ordinary miseries and wantes; we shall find that our whole life is so necessarily ioyned with sorrowes, that it might rather seeme a madnesse to liue in pleasure, then odious to liue in payne. Consider O man (saith S. Bernard) from whence thou comest, and blush whither thou goest, and

and feare where thou liuest, and lament.
 We are begotten in vncleanesse, nourished in darkenesse, brought forth with throbbs and throwes. Our infancy is but a dreame, our youth but a madnesse, our manhood a combat, our age a sickness, our life misery, our death horror. If we haue any thing that delighteth vs it is in so many hazardes, that more is the feare of leeing it, then the ioy of the vse of it. If we haue any thing that annoyeth vs, the agreeuance it crof increaseth, with the doubt of as much worse that may straight ensue after it. VVhich way can we cast our eyes, but that we shall finde cause of complaint, & heauinesse? If we looke vp towarde heauen, from thence we are banished: If we looke towards earth, we are there imprisoned: On the right hand we haue the Saintes, whose steppes we haue not followed: On the left hand the wicked, whose course we haue pursued. Before vs we haue our death ready to deuoure vs: Behind vs our wicked life ready to accuse vs. Aboue vs Gods iustice ready to condemne vs: Vnder vs hell fire ready to swallow vs into endlesse & everlasting

*Damascen.
his. de Bar-
laam &
Iosaphat.*

lasting tormentes. And therefore Saint
 Damascen. Damascen most fitly compareth vs to a
 man, that pursued by an enraged Vni-
 corne, while he was swiftly flying from
 it, fell into a well, and in the falling got
 hold by a litle tree, and settled his feet
 on a weake stay, and thus thought him
 selfe very secure: But looking a litle bet-
 ter about him, he espied two mice, one
 white, and an other blacke, that conti-
 nually lay gnawing asunder the roote
 of the tree, which he held by; vnder-
 neath him a terrible Dragon with open
 iawes ready to deuour him; at the stay
 of his feet he found fowre adders, that
 issued out of the wall, and after all this
 lifting vp his eye, he espied vpon one of
 the bowes of the tree, a litle hony: He
 therefore vnmindfull of all his daungers,
 not remembring that aboue the Vnicorne
 waited to spoyle him; that beneath the
 fiery Dragon watched to swallow him;
 that the tree was quickly to be gnawed
 asunder; that the stay of his feet was
 slippery; and not to trust vnto: Not
 remembring (I say) all these perills,
 he only thought how he might come
 by that litle hony. The Vnicorne is death,
 the

the pit the world, the tree the measure and tyme of our life, the white and blacke mife the day and night, the stoppe borne vp by fowre arders, our body framed of fowre brittle and contrary elementes, the Dragon the Diuell, the hony worldly pleasure. Who therefore would not thinke it a madnesse in so many daungers, rather to be eager of vaine delight, then fearefull and sadde with consideration of so manifold perils? O blindnesse of worldlinges, that loue vanitie and seeke after lyes, that reioyce when they haue donne euill, and triumph in the baddest thinges, that haue no feare of God before them! A Nation without Counsayle or Prudence. O that they would be wise, vnderstand, and prouide for the last thinges, least it fare with them as Iob saith: They hold the Drumme and Citherne, and reioyce at the sound of the Organe: they passe their dayes in pleasure, and in a moment they descend into hell. Farre otherwise ought we to doe, that foresee these inconueniencies, and rather with sorrowfull hartes cry, *Hei mihi, quia incolatus meus prolongatus est.* VVoe vnto me that my inhabitance is prolonged. For vpon

Psalm. 4.

Prouer. 2.

Deut. 32.

Iob. 21.

Psalm. 119.

the fluddes of Babylon, what cause haue we
 P^{sal.} 136. but laying aside our mirth and musicke, to sit
 and weepe, remembring our absence, out of
 our heauenly Sion; In the vassallage and
 seruility of *Aegipt*, where we are so day-
 ly oppressed with vncessant afflictions,
 and filthy workes, *luti & lateris*, of clay
 & bricke, that is of flesh & bloud; what
 Exod. 2. can we do, but with the Israelites, *inge-*
miscentes propter opera, vociferari, lamenting
 our vntollerable drudgery, cry out vnto
 God? Who, considering himselfe a wan-
 dering straunger in this far, & forrayne
 country, & a drudge in the myery farme
 of this world, inforced to feed the swine
 of his earthly appetites and senses, and
 Luc. 15. driuen to so extreme exigents, as not to
 be suffered, *implere ventrem de siliquis, quas*
porci manducant, to fill his belly, of the
 huskes, that the swine did eate: Who (I
 say) considering this, would not with
 the prodigal Sonne bitterly mourne, re-
 membring the aboundance and plenty
 of his Fathers house, wherof he is de-
 priued, and the most wretched plight,
 Psa. 62. into which through sinne he is falne?
 „ We are heere in a desert pathlesse, and
 „ waterlesse soyle, in an obscure land, co-
 uered

uered with the fogge, and shadowe of
 death. We are here in a place of exile, in
 an hospital of Lazars, in a channell of *Iob. 10.*
 ordure, in a dungeon of misery, in a se-
 pulcher of dead carcasses, finally in a vale
 of teares: and who could in such places
 liue without sorrow? And who would
 not say with the wiseman: *Risum repu-*
tavi errorem, & gaudio dixi; quid frustra de-
ciperis? I accounted laughing error, and
 to ioy I said, why art thou in vaine de-
 ceiued? For laughing shall be mingled with *Eccles. 2.*
 sorrowe, and the ending of our mirth, shall be
 preuented with mourning. Happy is he that sit-
 teth solitary, & in the cōtemplatiō of these
 miseries, listeth vp himselfe aboue himselfe:
 happy is he that carrieth the yoke from his ve- *Prou. 14.*
 ry youth: blessed are they, that mourne & vn-
 derstand how much better it is to go to the
 house of lamentation, then of a banquet. VVhat
 comfort can a man reape, in a place that *Thren. 3.*
 is gouerned by the Prince of darkenesse,
 peopled with Gods and our enemies,
 where vice is aduanced, vertue scor-
 ned, the bad rewarded, and the good
 oppressed? What quiet or contentment
 of minde can be enioyed, where the
 paynes be infinit, common, and yntol-
 lerable,

*Ber. ca. 15.
medita.*

lcrable, the pleasures few, rare and dam-
nable: where friendship breedeth dan-
ger to the soule, enmity vexation to the
body: where want is miserable, plenty-
full of perill, and a man on euery side
assaulted with vnplacable aduersaries?
My flesh (sayth S. Bernard) is of earth,
and therfore ministreth earthly, and vo-
luptuous, the world vaine and curious,
the Diuell euill, & malicious thoughtes:
These three enemies assault, and per-
secute me sometymes openly, sometimes
couertly, but alwayes maliciously. The
Diuell trusteth much vpon the help of
the flesh, because a house-hold enemy is
apter to hurt. The flesh also hath ente-
red league with him, and conspired to
my subuersion, being borne, and nou-
rished in sinne, defiled from her begin-
ning, but much more corrupted by euill
custome. Hereupon it is, that so eagerly
she coueteth against the spirit, that so
dayly she murmureth, impatient of dis-
cipline, that she suggesteth wickednesse,
disobaieth reason, and is not restray-
ned with feare. The crooked serpent
enemy of mankind, to her ioyneth his
force, her he helpeth, her he vscth, and
he

he hath no other desire, no other busi-
nesse, no other study, but to cast away
our soules. This is he that alwayes en-
deuoureth mischief, that speaketh sub-
tily, prompteth cunningly, and decei-
ueth guilfully. He insinuateth euill mo-
tions, he inflameth venemous cogita-
tions, he stirreth broyles, he fostereth,
hatreds, he moueth to glottony, he
procureth lust, he incenseth the desires
of the flesh. He prepareth occasions of
sinne, and ceaseth not with a thousand
hurtfull traynes, to assay mens hartes.
He beateth vs with our owne staffe, he
bindeth vs with our owne girdle, labou-
ring that our flesh which was giuen vs
as a helpe, might be rather cause of our
fall and ruine. A grieuous combat, and
great daunger it is, to wrastle against
our domesticall foe, especially we be-
ing straungers, and she a Cittizen. For
she dwelleth heere in her owne coun-
try, whereas we are but pilgrimes and
exiled persons. Great is also the hazard;
in susteyning the often and continuall
incounters, against the Diuels decept-
full guile, whome not only his subtile
nature, but also the long practise, and
exercise

exercise of his malice, hath made crafty: By which wordes of S. Bernard, we may vnderstand, how litle cause we haue to ioy in this life, in which vve haue to struggle houely vvith so mighty, peruerse, and malicious enemies, who can neuer be so ouercome, or so thoroughly vanquished, but that after a litle respite, they turne to bidde vs new bat-tayle: and that with such variety, and change of forcible temptations, that they put vs in continuall danger and anguish of mind. This doth S. Cyprian well expresse. *Obsessa mens hominis, & vndique Diaboli infestatione vallata, vix occurrit singulis, vix resistit. Si auaritia prostrata sit, exsurgit libido, si libido compressa, succedit ambitio, si ambitio contempta est, ira exasperat, inflat superbia, vinolentia inuitat, inuidia concordiam rumpit, amicitiam zelus abscindit; co-geris maledicere, quod diuina lex prohibet, compelleris iurare quod non licet. Tot persecu-tiones animus quotidie patitur, tot periculis pe-ctus vrgetur, & delectat hic inter Diaboli gla-dios diu stare? Mans mind besieged on eue-ry side, inuironed with the vexation of the Diuell, is scarce able to preuent all temptations, yea scarce to resist them.*

Cyp. in l.
de morte.

IF

If couetise be subdued, vpriseth lust, if lust be suppressed, there succedeth ambition, if ambition be condemned, anger incenseth, pride puffeth vs, drunkennesse inuitheth, enuie breaketh peace, ielosie sundereth friendship: thou shalt be constrained to speake, that Gods precept forbiddeth, to sweare that which is vnlawfull. So many persecutions dayly doth our minde suffer, with so many perils in our breast assaulted, & can it delight vs to make long abode amongst these swordes of the Diuell? Moreouer if we consider our body what it is, how brittle, how fraile, how subiect to corruption, how full of horrible diseases, stuffed with loathsome excrementes, miserable in life, and abominable after death: how can we take pleasure in a fountaine of so much paine, or not find a tediousnes, to serue, and of necessity to feede so noysome a thing? But of all other miseries that deserue to be lamented, there is one that passeth all the rest, and is of it selfe, though there were none but it, able to crosse all possible comfortes, and to make him that seemeth meriest, to spend day and night

in weeping, and complaint. We haue but one poore and silly soule, our only treasure and iewell, in whose custody consisteth our welfare, with whose losse ensueth all our discomfort. A soule of noble substance, of exceeding beauty, inspired by God the Father, redeemed by the Sonne, sanctified by the Holy Ghost, and endewed with the Image of the whole Trinity. A soule created to liue with Angels, to enioy the loue and company of an eternall Spouse, to be a Citizen of heauen, to inherite a Kingdome, and triumph in royall dignity. This soule (I say) is not only exiled from her natie country, like a captiue fettered in a most filthy dungeon, like a forlorne and left widowe, deprived of her Spouses fellowship, and in most lamentable sort debarred from her Kingdome: but is so perilously beset with the fore-recited enemies, that it standeth in continuall hazard to increase her present misery, with an eternall losse, & in lieu of all her honours, endowmentes, and dignities, that she was created vnto, to reape cuerlasting horror, and punishment. O fearefull and vncomfortable
case,

case, of which there is no cure! O hard and heauy danger that receiueth no security, whose easiest and only remedy is the seuering of soule and body asunder! Thrise happy are the Martyrs, whose bloody agonies purchase assurance of happines, & acquit them from all perill of ensuing tormentes. And thrise vnhappy is our estate, whose hope of felicity hangeth on so tickle and slippery termes: For (as S. Augustine sayth) *Lubrica spes qua inter fomenta peccati saluari se sperat: Incerta victoria est, inter hostilia arma pugnare; & impossibilis liberatio est, flammis circumdari, & non arderi.* It is a slippery hope, that amongst so many nourishmentes of sinne looketh to be saued: vncertaine is the victory, when it is fought for amongst the enemies weapons, and vnpossible (in a manner) is the deliuey from burning where we are compassed in with flames. And (as S. Bernard well

Aug. l. de
singul.
clericor.

Bernar. in
serm.

noteth) so long as in any creature there is power to sinne, it is secure in no place. *Nec in calo, nec in paradiso, multo minus in mundo. In calo enim cecidit Angelus, sub praesentia Diuinitatis. In paradiso Adam de loco voluptatis. In mundo Iudas, de schola Saluatoris.*

Neyther

Neither in heauen nor in paradise, much
 lesse in the world: For in heauen fell the
 Angell, euen in Gods presence: in pa-
 radise fell Adam from the place of plea-
 sure: in the world fell Iudas from the
 Schole of our Sauour. Neither is it cer-
 tayne in any, that, *qui fieri potuit ex deteriori
 melior, non fiat etiam ex meliore deterior* (as
 S. Augustine noteth) that he which of
 worse could become better, may not al-
 so of better become worse. For if S. Paul
 said. *Nihil mihi conscius sum, sed in hoc non
 sum iustificatus*: My conscience accuseth
 me of nothing, and yet in this am I not
 iustified. If Iob said, *I feared all my workes,*
and though I bee washed with the waters of
snowe, and my handes shine as though they were
most pure, yet wilt thou finde me stained with
vncleanesse. If Dauid cryed, *Enter not into*
iudgment with thy seruant, for not any liuing
creature shall be iustified in thy sight. And the
 Wise man. *No man knoweth whither he be*
worthy of loue or hatred, and who can say
cleane is my hart, and pure I am from sinne?
 If these men (I say) stood in such feare
 of them selues, how much more ought
 we, in trembling and feare to worke our salua-
 tion, and not to be without feare euen of our re-
 leased

leas'd sinne? But rather labour in our sorrow, *Psal. 6.*
 and wash our bede with teares, and make them
 our bread, day and night, so long as it is dayly *Psal. 41.*
 said vnto vs, *VVhere is your God,* and till such *Psal. 123.*
 time, as our soule is deliured like a sparroue
 out of the fowlers snare. *VVe* read that the *1. Reg. 3.*
 strumpet which came for iudgment to
 Salomon, when she heard him call for a
 sworde, & command that her litle child
 should be parted into two peeces, she
 presently fell into so vehement a passion
 of sorrow, that, *Commota sunt viscera eius*
super filio, her bowels were moued for
 pittie of her Sonne. *VVe* read that *Agar* *Genes. 21.*
 being driuen out of *Abrahams* house, &
 enforced to wander in the wildernesse
 with her tender suckling, seing the in-
 fant for want of water ready to die, and
 not finding wherewithall to refresh it,
 nor hauing the hart to see her litle inno-
 cent giue vp the ghost: she withdrew
 her selfe a farre of from it, and with pit-
 tifull moane and lamentation lifted vp
 her voice to heauen, feeding her pensie
 and timorous thoughtes, with the dol-
 full remembrance, and continuall feare
 of her childs departure. *VVe* see what
 cold and trembling agonies surprise the
 poore

poore wretch, that pleadeth at the bar, while the iury deliberateth vpon his finall sentence. VVe see how doubtfully the sicke patient hangeth in suspēce, betweene hope and feare, while the Physicians are in consultation, whether his disease be mortall. Finally if a young Spouse tenderly affected, and deeply enamoured vpon her new husband, see him assaulted by fierce & cruel enemies, or inforced to wage in a hote and dangerous battaile, what a multitude of frightfull passions oppresse her? how variably is she tossed vp & downe, with crosse and fearfull surmises? Of euery gunne that is discharged, she feareth that the pellet hath hit his body, ere the noise came to her eares; at euery word that is reported of any that are slaine, feare maketh her doubt, that her best beloued is one: Euery rumour costeth her a teare, euery suspicion a pange, and till she see the battaile ended, and her husband safely returned, she hangeth betweene life and death, drawing euery thing to sorrowfull constructions, and vtterly refusing all kind of comfort. O how hard and tough-hearted are we towards our
owne

owne soules, that seeing them in all the rehearsed daungers, feele not in our selues any motion of the like affections! The sword of Gods iustice hangerh ouer our soules, ready for our sinnes to deuide vs from eternall blisse, & incertayne it is, whether he will giue not only a part, but the whole to the foule fiend that hath so often, through our iniquities, stolne vs from our mothers side, into his enuious handes: and shall not we be moued with pittie and griefe? We are from paradise exiled with *Agar*, into this barren desert, and cannot certainly assure our selues, that we haue so much as one droppe of grace to flake and mitigate the thirsting passions, which without it vndoubtedly worke the death of our soules, and our finall damnation: and can we, seeing not our child, but the chiefe portion of our selues in such a taking, with dry eyes, and vnnaturall harts behold it without sorrow? Are not we to stand at the barre in the day of iudgment, where the Diuels, our consciences, and all creatures shall giue most strait information against vs? The twelue Apostles

as

as our quest, and Christ as our iudge; whome we haue dayly offended, shall passe their verdict in most rigorous sort vpon vs, & that about our eternal death and saluation, & can we vntill we heare what will become of vs, do otherwise but liue in continuall feare & perplexity? Is not our soule in this body, as a Lazar in death-bed, vncertayne of life so long as it coucheth therein, yea in apparent daunger of an endlesse death, and shall not we till we heare the iudgment of our heauenly Phisitian, who can quickly search, and only can enter into our diseases, tremble, quake, and feare a hard resolution? Finally is not our most beautifull and noble portion, of which the body hath all the seemlinesse, without which it streight becommeth vgly, and monstrous: Is it not (I say) in the throng & presse of most powerable, subtile, and barbarous enemies, hauing continuall warre, not only against flesh

Ephes. 6. and bloud, but also against the Princes and powers, against the rulers of the world of this darkenesse? Is it not also set in the reach of many occasions, allurementes, and prouocations vnto sinne? and can we
 seing

seeing this, do any thing, but mourne, and liue in continuall anguish and pen-
 siuencesse, vntill we see the battaile en-
 ded, and our soule safely deliuered out
 of daunger? O senselesse & benumbed
 hartes of ours, that at the consideration
 of so heauy and lamentable pointes, can
 not finde scope and field of sorrow! Let
 vs at the least be sorry for our want of
 sorrow, and bewayle our scarcity of
 teares, least we fall into a carelesse secu-
 rity, & by not sorrowing as we should,
 leaue considering for how great causes
 we ought. For (as S. Gregory noteth)
Sape quod torpentes latuit, fletibus innotescit,
& afflicta mens certius inuenit malum quod
fecerat, & reatum suum cuius secura non me-
minit, hunc in se commota deprehendit. Of-
 tentimes that vvhich we know not
 through our sloth, we learne by teares,
 and an afflicted minde more certaynly
 findeth a committed fault, and the guilt
 which in security it remembered not, be-
 ing troubled it espieth. And seeing that
 on euery side we haue such vrgent occa-
 sions to mourne, and passe the dayes of
 this our painefull pilgrimage in griefe
 and heauines, we must rather content

Greg. lib.
8. moral.

G

our

our selues in tribulation, then in repose, seing by the first we are but inuited to weeping & sorrow, which is the thing that we should professe, and by the last to comfort and solace, which with reason the eminent daungers and straites that we stand in, will not comports. Which both of Christ and his Saintes hath beene so well vnderstood, that Christ, though it had beene as easie for him, to haue beene borne an Emperor, and haue had all the pleasures that heauen and earth could yeald: yet would he not in the vale of teares, giue so preposterous an example of mirth: but as one that knew whither he came, he entred into the world weeping, and in time of his aboad with vs liued like an outwaile, and mourner, & in his death tooke his leaue with teares & torments. What his Saintes haue done, let all antiquity testifie, how like men that had no feeling of worldly comfort, they roued in desertes, lodged in desolate holes and caues, were cloathed with hayre and sackcloath, fedde very litle and grossly, chastised their bodies often and seuerely, endeaouring to keepe them-

themselves alwayes in remembrance,
 that they were mourners: and therefore
 chosing place, habite, diet, & exercise
 fittest for that dolefull profession. The
 Saints knew, that heauen only was *terra* Psal. 51.
viuentium, a land of the living, and that Eccl. 141.
 in this world we sit, *in tenebris*, & *in um-*
bra mortis, in darkenesse, and the shadow Luc. 1.
 of death, and therefore they wisely iud-
 ged, that *musica in luctu importuna*, vnfit- Eccles. 22.
 ting it is to haue mirth and musicke in
 time of sorrow. They saw (no doubt)
 the tree of this life, loaden with some
 alluring and delicious fruites: but con-
 sidering that it grew in such a place, as
 the clyming vnto it, implied manifest
 danger of falling into the bottomlesse
 pit of hell, they left it as a prey for the
 rauening foules of this world, conten-
 ting themselves with the bitter fruites
 of aduerlity. They knew that only
 in the arriual to heauen, *In exultatione*
metent portantes manipulos suos: They shall Psal. 125.
 reape in ioy bearing their handfulls,
 and therefore heere all the way, *Euntes*
ibant & flebant, *mittentes semina sua*, they
 went weeping sowing their seedes in
 sorrow. They knew that who wil keepe

Iob. 21.

Basil. in
Gordian.
Mart.

the feast in heauen, must first keep the vigil and the fast heere. For otherwise he that will feast it here in iocundie and disporte, after this life, *ad sepulchra ducetur, & in congerie mortuorum vigilabit*: He shall be ledde to the graue, and in the heape of the dead shall keepe a perpetuall vigil in hell. They obserued that (as S. Basil saith) the huge and noble Cities, furnished with glory of munition, with authority of great personages, and all plenty both at home and abroad, at the length did shew only the ruines as signes of their auncient nobility. The ship also that hath often escaped many shipwrackes, and a thousand times crossed the sea with great aduantage of the shipmen, in the end iustled with a blast, is shattered in peeces. Mighty armies that haue often conquered in warre, haue afterward beene made a miserable and bloudy spectacle to their enemies. All nations and Ilandes aduanced to great power and sway, haue decayed in time, or chaunged their liberty with bondage. Finally what haucke, losse, ruine, or misery can be reckoned, whereof this wretched world hath not shewed some example?

example? yea and that in the life of the Godly. All things therefore bending heereto decay, and being tainted with deathes consumption; the Saintes in mourning sorte, agreeably to dying and passing persons, liued in a continuall farewell, as men that all wayes stood vpon the departure from these earthly solaces; little regarding the thinges that they were to leaue, & hauing their harts settled vpon the felicity, that they tended vnto. And as men that at noone day, desire to see the starres, go downe into a deepe and darke Well, from thence the easier to descry them: so they desiring to haue the eyes of their hart perpetually fixed vpon the starres of heauen, that is the glory of the Saints, descended into that profound, obscure, and base kinde of life, sequestering themselves from the light and pleasure of these inferior comforts; yea and delighting in griefes, the better to conceaue of future happynes.

Consider how lowe Iob went when he cryed: *Putredini dixi pater meus es, mater mea & soror mea vermibus*. I said vnto corruption, thou art my father, and to the wormes, you are my mother and sister.

Iob. 17.

1. Cor. 4.

Psa. 21.

Luc. 3.

Ioan. 4.

Psal. 103.

Luc. 14.

Consider how low S. Paul went, when he said, *Esurimus & sitimus, & nudi sumus, & colaphis cedimur, tamquam purgamenta huius mundi facti sumus omnium peripsenia vsque adhuc*: We are hungry, we thirst, and we are naked, and beaten with buffers; yea (and that which is more) we are made the refuse of this world, and drosse of all, euen vntill now. How farre went Dauid when he said, *Ego sum vermis & non homo, opprobrium hominum, & abiectio plebis*; I am a worme and no man, the stale of men, and the cast-away of the people? They were not ignorant, that euery valley shall be filled, and euery mountayne and hill humbled. They knew that the waters of grace springing into life everlasting, rest not on the high and steepy hilles, but in the bottomes and low valleys, according to that, *Qui emittit fontes in conuallibus inter medium montium pertransibunt aquae*: V Who leitteth out his fountaynes in the valleyes, and his waters shall passe in the middest betwene hils. They well vnderstood, how conuenient a thing it is, and conformable to the state of this life, *recumbere in nouissimo loco*, to sit downe in the last place, as Christ

Christ counsayled. For (as S. Augustine
 saith) *Excelsa est patria, humilis via: ergo qui* *August.*
quærit patriam, quid recusat viam? Aloft is *super*
 our Country, but low is our way: who *Ioan.*
 therfore seeketh the Country, why
 shunneth he the way? O how much are
 the worldlings deceiued, that walke *Psal. 130.*
in magnis & mirabilibus super se, in great
 thinges and meruayles aboue them
 selues! that reioyce in the time of wee-
 ping, and make their place of imprison-
 ment, a pallace of pleasure; that thinke
 these examples of Saintes follyes, and
 their endes dishonourable; that thinke
 to goe to heauen by the wide way, that
 only leadeth to perdition. Well may
 we to these say with S. Augustine: *Quo*
it is? peritis & nescitis, non illac itur quo per- *August. in*
gitis, quo peruenire desideratis: nam vltique *psal. 138.*
beati esse desideratis; sed misera sunt, & ad
maiores miseriam ducunt itinera ista qua
curritis: tam magnum bonum querere per
mala nolite: si ad illud peruenire velitis, buc
venite, hâc ite. Whether goe you? you pe-
 rish and you perceiue it not, that is not
 the way to the place you goe vnto, and
 to which you desire to arriue: for your
 meaning is to be happy, but miserable

are they, and to more misery leade they,
 those journeyes which you run; seeke
 not so great a good by euill: If you
 meane to atchieue it, hither must you
 come, and this way must you goe. The
 path to heauen is narrow, rough, and
 full of wearisome and tiring ascents,
 neither can it be trodden without great
 toile. And therefore wrong is their way,
 grosse their error, & assured their ruine,
 that after the steppes and testimonies of
 so many thousand Saints, will not learne
 where to settle their footing. It were
 inough to haue the example of Christ
 onely, who (as S. Augustine noteth) cry-
 eth alwayes vnto vs: *Quâ vis ire? ego sum*
via. Quo vis ire? ego sum veritas. Vbi vis
permanere? ego sum vita. Which way wilt
 thou go? I am the way. Whither wilt
 thou go? I am the truth. Where wilt
 thou stay? I am the life. And if this way
 leade vs though austere, and paynefull
 passages, if this truth teach vs the trace
 of humility, if this life be not achieved
 without a dolefull & dying pilgrimage,
 then, *Vae vobis qui ridetis, quia flebitis, & bea-*
ti qui lugent, quoniam ipsi consolabuntur. Wo
 be vnto you that laugh, for you shall
 weepe,

Luc: 6.

Matth. 5.

weepe, and happy are they that mourne
for they shall be comforted. For (as S.
Gregory saith) *Qui honoratur in via, in per-*
uentione damnabitur: & quasi per amena
prata ad carcerem peruenit, qui per presentis
vite prospera ad inferitum tendit. He that
is honored in his iourney, shall be con-
demned at his iournyes end: & he com-
meth as it were by pleasant medowes to
his prison, that by the prosperity of this
world runneth to his ruine. For in truth
the contentments of this life, haue true
mifery, fayned felicity, assured sorrow,
doubtfull delightes, rough stormes, ti-
morous rest, solace full of sadnesse, and
hopefull of hazard. They are like faire
weather in winter, nothing durable, like
a calme in the sea, alwayes vncertayne,
like the steedines of the Moone, that is
euer in changing. They resemble the
Cocatrices egge, faire without and foule
within: Nabuchonodozors image that had
the face and head of gold, but earthen
and brittle feete: or the sweet Riuer that
runneth into the salt sea: *Sordes eius inpe-*
dibus eius, & nouissima eius amara quasi ab-
sinthium. Her filth is in her feete, and the
last of her pleasures are as bitter worm-

Greg. in
mort.

Thren. 1.
Prouer. 5.

wood. Seing therefore, that all our troubles, penalties, restraints & afflictions, be but meanes to remember vs of our place, state, daungers, and profession, and but seedes of comfort, and eternall glory, how soeuer they seeme heer couered and corrupted in earth: let vs folow our selues in hope of our ioyfull haruest. We are but pilgrimes, and haue
Hebr. 13. no City of aboad, but seeke a future place of rest. If the way had been beset with pleasures, with true delights, with vn-fading and odoriferous flowers, wee should haue easily been slackt in our iourney towards heauen, being drawn and with-held with the pleasant view and desire of these allurementes. And therefore God hath made our throughfare tedious, vncomfortable, & distressed, that we hasten towards our repose, and swiftly runne ouer the cares of this life; imitating the dogges of *Ægypt*, that of the river *Nilus* dranke running, least if they stayd to take their full draught at once, they should be espied, & stung by venemous Serpentes. Whereupon
1. Pet. 2. S. Peter warneth vs, *Tamquam aduenas, & peregrinos abstinere nos à carnalibus desiderijs,*
qua

que militant aduersus animam: Like strangers and pilgrimes, to abstayne from fleshly desires, which fight against the spirit, remembring that this world is a deluge of miseries, and heaven only our arke of security: out of which though the vncleane Crowe can vpon carryon and dead carcasses find footing, and litle care to returne: yet the cleane & chaste Dove, abhorring such a loathsome aboad, without the arke can not finde any rest: but with the winges of a penitent hart, and longing desire, fluttereth still at the window, vntill it please our Nee to put out his mercifull hand, and receiue it into the Arke of his heaucnly felicity.

CHAP. V.

*That we suffer little in respect of
our desertes.*

BUT suppose, that the pleasures of this world, and place or state of our life were such, that they rather inuite vs to comfort and ioy, then to sorrow and patient sufferance: yet if we consider, what our life hath beene, what our sins are, what punishments therby we haue deserved

The fift
cause of
comfort.

deserued, we shall thinke God to deale most mildly with vs, and be most ioyfull of our troubles which be allotted vs, in lieu of most vntolerable chastisements. What hath our whole life beene but a continuall defiance and battaile with God? Our senses so many swords to fight against him, our wordes blows, and our workes woundes. What haue our eyes and eares beene, but open gates for the Diuell, to send in loades of sinne into our minde? What hath our sense, taste, and feeling beene, but tinder and fuell to feed and nourish the fire of our concupiscence? Our body that ought to haue bin a temple of the holy Ghost, a chaste and cleane harbour of an vnspotted soule, a bedde of honour, and a garden of delight for him that said *delicia mee esse cum filijs hominum*: My delight is to be with the children of men: what hath it beene, but a haunt of Diuells, a steeves of an aduoutresse, and a filth by sepulcher of a corrupted soule, as full of carrion, and venome, as any poysoned carcasse? What hath it byn, but a forge of Sathan, where in the fire of our passions, kindled with his wicked instincts, he

Prou. 8.

he hath enflamed our soule, and made it
so plyable to his purposes, that vpon the
anndile of euery pleasure, and sensuall
delight, he hath wrought it to most vgly
and detestable shapes? And as for the
soule that was betrothed & espoused to
Christ in Baptisme, that was beautified
with grace, fedde with the repast of
Angels, and a treasury for all Gods
riches: that was a receipt of the blessed
Trinity, and ordayned to the fellowship
of Angells in eternall blisse: what hath
it beene, but a most riotous, disloyal, and
vngratefull losell? Our vnderstanding
hath beene like a most lewd *Prinado*, to
present vnto the will incentiues, and in-
strumentes of sin. Our will a most lewd
& common *Curtezan*, coueting and lus-
ting after euery offer that shee liked.
Our memory a register, and record of
wicked and abhominable sightes, say-
ings, & deeds, for our sinfull thoughtes
and phantasies to feede vpon. Finally
what parcel of our body, what power
of our soule, whereof God hath giuen
vs the vse, haue we not abused to his dis-
honour? warring against him with his
owne weapons, & employing our life,
motion,

Act. 17.

Sap. 10.

Ioan. 1.

motion and being, to the continuall incensing of him, *in quo uiuimus, mouemur, & sumus*: In whome vve liue, vve moue, and we are. Seing therefore we haue not only beene sinnefull, but euen a lumpe, and masse of sinne, what thinke you was due vnto vs, if God had dealt with vs according to his iustice? which the better to consider, let vs call to minde, how odious a thing vnto God sinne is, and then may vve the better perceiue, how mercifully vve are dealt vvithall, to haue our heynous faultes rather chastised here, then in hell: and how worthy we may thinke our selues of all our heavy scourges. Of God it is said, that *nihil odisti eorum, quae fecisti*: Thou hast hated nothing of all that, which thou hast made. Only that nothing of which (as S. *Augustine* expoundeth it) the Gospell speaketh, *sine ipso factum est nihil*, without him was made nothing that is sinne: this nothing (I say) is the cause, that to some thinges he beareth an vnplacable hatred. The diuel in his nature is more amiable then man, being of nobler substance, of higher excellency, and endew'd with higher preo-

prerogatiues then we: yet who knoweth
 not how much God doth hate him? We
 know what tender affection God hath
 alwayes shewed to mankind, for whose
 sake he hath made this world, and en-
 riched and garnished it with so glorious
 ornaments, besides other infinite tokens
 of a most tender loue, hourly shewed
 vnto vs. And yet it is said: *Odisti omnes*
operantes iniquitatem: Thou hast hated all
 that worke iniquity. And in the booke
 of wisdom: *Odio est Deo impius, & impietas*
eius: Hatefull is to God the impious, and
 his impiety. If therefore both the wic-
 ked man, and the Diuell himselfe be so
 deeply of God detested, and for no
 other cause but only for sinne: How
 abominable must we thinke that sinne
 is? When he will make a comparison of
 a thing that is euill in the highest degre,
 we can finde nothing to liken it vnto,
 worse then the Diuell: & when we haue
 named him, we thinke to haue reckoned
 the last and greatest euill, that can be
 imagined. For the which cause, of Ter-
 tullian and the auncient Fathers, he was
 called *Malum*, the euill it selfe; as who
 would say, that no other name was
 sufficient

Psal. 5.

Sap. 14.

Tertull. de
patiēt. &
alibi.

sufficient to expresse his naughtinesse.

Tertull.in And as badde, odious, and detestable as
Apologet. he is, more odious & detestable is sinne,
 which is the only cause of his odious-
 nesse, of which if he were ridde, he were
 a more glorious and louely creature,
 then any mortall man. Seing therefore
 this most monstrous and abhominable
 sinne, was as well in vs, as in the Diuell,
 we may rather thinke our selues happy,
 that we are not chastised as he is, then
 meruaile that we are afflicted, as now
 we be; especially cōsidering that which
Ansel. lib. S. Anselme well noteth, that sinne in vs
de cas. is more punishable then in the Diuell
diab. himselfe. For his sinne was but one:
 ours infinite. His before the reuenge of
 „ sinne was knowne: ours after notice,
 „ and experience thereof. He sinned crea-
 „ ted in innocency: we restored to the
 „ same. He persisted in malice being of
 „ God reiected: but we being of God re-
 „ called. He was hardened against one,
 „ that punished him: we against one, that
 „ allured, and tendered vs. He against one
 „ that sought not him: we against one that
 „ died for vs. And loe thus (saith this
 Saint) I finde in my selfe a more horrible
 horror

horroure, then in him, whose very Image I abhorred. Morouer, as it is a strange and most dreadfull darknesse, that no light can illuminate; and an extreme cold, that no heate can rebate: so must it be a most odious thing, that an infinit loue hateth, and the baddest thing that can be, that an infinit goodnes detesteth, and a most vilde and execrable thing, that Omnipotency cannot doe. For if there were in it any sparke or iote of goodnes, God could not otherwise do, but in some respect loue it, approue it, and be author of it. And sith we so long haue suffered this vgly and filthy deformity to sticke and fester in vs, and consequently haue beene most abhominable, and loathsome in Gods eyes, what rubbing, what rough intreaty, or hard vsage can we thinke too much, to scour out so canckred a corruption? For (as S. Bernard saith) *Qui perfecte senserit onus peccati, aut parum sentiet, aut ex toto non sentiet corporis poenam: nec magnum reputabit, quo peccata nouerit deleri praterita, & caueri futura.* He that perfectly feeleth the burden of sinne, and the hurt of the soule, either shall little, or nothing at all feele

Bernar. in
quod. serm.

the punishment of his body, nor esteeme it much, whereby he knoweth his former offences to be cancelled, and his future sinnes to be preuented. But because the consideration of that, which our sinnes haue deserued, is a most forcible motiue, to digest with patience what misery soeuer, though otherwise very tedious: let vs call vnto minde, how God might iustly haue dealt with vs, what he might haue laid vpon vs, & yet not only not exceeded the bounds of his iustice, but hath still shewed himselfe of infinite mercy. It is a generall Axiome, and an approued verity, ratified by the common consent of all Fathers, and Diuines, that as God rewardeth aboue the desertes of our merits, & in his eternall recompence farre exceedeth the valew of our good workes: so on the other side, doth he chastise far vnderneath the rate of our misdeedes, & (his infinite iustice considered) his greatest punishment amounteth not to the exceeding heynousnes of the least mortall sinne. For the iniury offered to so infinite a Maiesty, of one so farre inferiour, & so highly behoulding vnto him, in so opprobrious

brious and despitefull wise, that as much as in the sinner lieth, he quite defeateth God of his Godhead, and yealdeth it to that, wherein he sinneth: This iniury (I say) is so great, that though God should double & treble all punishments of sinne, and lay them on one sinners backe, for one only mortall offence, yet might he iustly double them of new, and as often as he thought good, without doing any iniury to the offendour; yea and punishing him farre lesse then his desert were. Let vs now therefore consider what rigorous punishmentes God hath vsed, in reuenging himselfe vpon sinners. First, if we marke what temporall miseries common to all men, God hath caused in the world for one only sinne of *Adam*; they will seeme so many as might suffice, yea and exceede the iust measure of the desert of that sinne. For if man had perseuered in the state of innocency, neither should our bodies haue beene subiect to any diseases, nor the mind to any sorrow or disordered passions. The earth should haue byn a place of pleasure, the ayre temperate, all creatures to man obedient; finally

all thinges to our contentment, and no-
thing to our annoyance. It therefore we
consider now the miseries of our bo-
dies, as hunger, thirst, nakednesse, de-
formity, sickenesse, and mortality: the
troubles of our minde, as phantasies,
feares, perplexities, anguishes, and di-
uers imperfections: likewise the gene-
rall scourges of plagues, warre, a thou-
sand hazardes and calamities: Finally
all other incombrances, that in any re-
spect are incident vnto this life; they are
so many in number, so grieuous in qua-
lity, and so ordinary in experience to all,
that who so well waygheth them, might
thinke them sufficient scourges, not on-
ly of one, but of all the sinnes of man-
kind. Doe but cast your eyes into one
Hospitall of Lazars: see what cankers,
fistulaes, vlcers, and rottinges, what
wolfes, sores, and festered carbuncles,
waygh the miseries of the phrēsie, palsey,
letargy, falling sicknesse, and lunacy:
consider the diseases of the eyes, eares,
mouth, throat, and euery parcell of
mans body. On the other side, consider
the infirmities of the minde, the furious
rages, enuies, rancours, and corrosiues:
the

the vnplacable sorrowes, and desperate passions: the continuall hell, tormentes, and remorse of conscience, and infinite other spritish fittes, and agonies. Consider the displeasure of Superiours: the malice and enmity of our equals: the contempt, ignominy, and reproach we receiue of our inferiours: the fraude and treachery of all sortes and degrees. Go forward to the other ordinary molestations, by losse of goodes, limmes, liberty, freindes, wife, or children: by dangers of fire, water, sword, beastes, and infinite of like quality. And remembering that all these thinges, and the defeating of the commodities and pleasures contrary to the same, befell vnto man by reason of one, and that in shew but a light sinne: let vs not thinke much if we, whose offences are most grieuous, and very many, suffer a few of these scourges, and those such, as compared with diuers other before recited, haue in respect of them, scarce any colour or shadow of misery. What sinne haue we committed, that may not be deemed as exorbitant as the eating of an aple? and how many haue we done, that seeme

farre more detestable? why then should we not, either looke for the whole heape of afflictions to light vpon vs, or at the least the most noysome, and grieuous that are amongst them? which God of his mercy, not hauing permitted, but layed a soft and easie hand vpon vs, more cause we haue of thanks-giuing, then of any iust complaint. But to passe to other particuler scourges, that God hath sent in this life, for the diuers sinnes and offences of men, we shall find them so many, so terrible, and so vntollerable, as the very imagination of them without the experience, were able to affright a right couragious, and stout hart. In the Scriptures what straunge punishmentes reade we of the deluge
Genes. 7. of Noe: of the powring downe fire and
Genes. 19. brimstone vpon *Sedome* and *Gomorrha*:
of the opening of the earth to swallow
Num. 16. in *Dathan* and *Abyron*, and a deuouring
Psal. 105. fire to consume their confederates?
How wonderfull were the plagues of
Exod. 7. 8. *Egypt*, the turning of the waters into
9. 10. 11. 12. bloud, giuing to their thirst more punishing remedies, then the punishment it selfe? The horreur of scrawling frogs,
leauing

leaving no place nor person vnnoyed : the fiery stinging gnattes , encombring like clowdes the ayre , as well within as without the houses : the most bitter and viperous flies , that not contented to sting without , with extreme torment gnawed themselves passage into the very entralles , leaving no part of the sinner vnreuedged . The sodaine death of the cattell of all the *Egyptians* : the murthering sores , and blistering biles , and botches : the wonderfull haile mingled with fire , that killed man and beast wheresoeuer it fell . The clowdes of locustes that couered like sand all the earth , deuouring the very rootes of the herbes , and plantes that the haile had spared . The fearfull and palpable darkenesse : the killing all the first begotten , both of man and beast : and finally the drowning of *Pharao* , and his innumerable army in the red Sea . I omit the slaughter , and mortality of men : Of the *Bethsamites* for curiously behoulding the *Arke* : of the *Philistines* for robbing it from Gods people : of the *Israelites* for *Dauids* numbring of them . The deuouring the disobedient

Prophet by a *Lyon*: the children that
 3. Reg. 13. scoffed at *Elizaeus* with wilde Beares:
 4. Reg. 2. *Achabs* Souldiers with fire from heauen:
 4. Reg. 1. the turning *Lot* his wife into an image
 Genes. 19. of salt. Finally infinite other reckoned
 in the Scripture. I will come to the
 straunge reuenges of God, mentioned
 by other authors: first, what vntolerable
 vsage hath there beene of diuers people
 by the rage and fury of barbarous Ty-
 rantes? what spoyle of their goodes,
 shedding of their bloud, oppressing of
 innocentes, persecutions of the Godly,
 deflowring of Virgins, abusing of Ma-
 trones, compulsion vnto wickednesse,
 and terrifying from all vertue? What in-
 conueniences and miseries haue insued
 by warre? what alteration of Estates,
 subuersion of Kingdomes, slaughtering
 of men, destroying of Citties, and con-
 fusion of all order? And to put one ex-
 ample, what a tragicall and straunge
 vengeance did God shewe vpon the
 Iewes, for their horrible sinne in mur-
 dering Christ, at the last destruction of
Hierusalem? To omit their rifling, and
 spoyle by diuers Roman Magistrates:
 their seruitude vnder straungers: the sur-
 prising

Vide Ege-
sippum &
Iosephum.

prising of other Citties of Iury, and the
driuing all the inhabitants into that one
Citty of *Hierusalem*: the only taking of it
was the occasion of such miseries, that
were they not registred by such authen-
ticall writers, it were almost incredible,
that so many, and so strange calamities
could befall in so short a space. First, the
famine was so great, that not only they
of the same family, were at weapons for
a bit of meate: but the Souldiers, that
like hungry wolues ranged about the
citty, if in any place thy felt but the sent
of vittaile, they rushed in with drawne
swordes, and were ready to rippe open
the bellies & bowels of their owne Cit-
tizens, to fetch out the meat which they
had eaten; and fed vpon that loathsome
stuffe so brutishly gotten, and imbrued
in the bloud of the first eater, as vpon a
dainty and delicate dish. The children
were at defiance with their owne pa-
rentes, the brothers and sisters mortall
enemies, the father and mother at dead-
ly food with their owne offspring; all
ready to murder one another, for eue-
ry bitt that any of them put into their
mouth; so farre did the extremity of
H 5 hunger,

hunger, abolish all feeling of naturall affection: yea and that which is more man was inforced the chew beastes dunge, and after they had eaten vpon the flesh, to take their repast vpon their most filthy excrementes. Others fishing & raking in the sinkes & chanelles, from thence gathered, though for to thinke most detestable and beastly, yet to them in those termes, not vnpleasant food. Some sedde vpon the leather of their bucklers, & shooes: others on trampled and broken hay. Finally men vsed to all variety of viands & delicious fare, were now driuen to so base, & abhominable diet, as the brute beastes themselves by nature would abhorre. I leaue it to your consideration what mortality & strange diseases this famine was likely to breed. But yet besides this, werethere at the same time such ciuill mutinies, such domesticall vprores amongst themselves, that euen *Titus* their mortall enemy, who lay in sight about their city, hearing of their mutuall slaughters, for al his vnplacable enimity, was deeply moued with compassion, saying that they needed no forrayne enemies to worke their confusiō,
so

so bloudy were the tragedies they rayled amongst theſclues. Neither was this the greateſt of their miſeries. For afterward beſideſthe vnmerciful hauocke, that the Romanes made of the Iewes, when the Citty was taken, there was found another thing, that bred occaſion of a greater and moſt cruell maſſaker. For the Iews vnwilling to enrich their enemies with their treaſure, and thinking to ſaue ſomewhat from the generall ſpoyle, ſwallowed into their bodies ſo much gold, pearle, and pretious ſtone, as nature would beare: which thing the Romanes afterward finding out by their excrementes, they left riſeling their houſes, and in moſt barbarous ſort began to ranſacke their bodies & bowels. So that wheras they thought their bodies their ſureſt coſſers, they found by a ruſfull experience their owne folly; who when they might with their treaſure haue redeemed their liues, they ſo hoorded it vp, that neither they could vſe it to their owne profit, nor the enemy ſpoyle them of it without ſpilling their liues. Finally beſides bartering downe the walles: the defacing of
of

of the Citty: the burning of the Tēple; there were, as *Iosephus* reporteth, partly by famine, partly by the sword, put to death an eleauen hundred thousand Iewes, besides fourscore and ten thousand other, the reliques and only remnant of that nation, that were scattered & most miserably dispersed into diuers partes of the world. And the glory of the Temple after an eleauen hundred yeares standing, and the people of all other, most famous, strong, and glorious, after the honour of so many ages, ended in this most shamefull and opprobrious sort. Much like vnto this was the destruction of *Carthage*, which after seauen hundred yeares glory and maiesty, was in the end ouerthrowne, the walls were turned into dust, and the Citty burning continually for the space of seauenten dayes together, not only the buildings and treasures therof were consumed into ashes, but was also a funerall pile to the Queene and her two Sonnes, and diuers other desperate multitudes, that rather chose to be fuell of their country fire, then captiues of their forrayne enemies. Of which *Orosius* saith, *Novissime miseris*

miseris ciuibus passim se in ignem vltima desperatione iacentibus, vnus robus tota ciuitas Oros. l. 5. c. 1. *fuit: cui etiam nunc situ parua, mœnibus destituta, pars miseriarum est, recordari quid fuerit.* In the end the wretched citizens euery . . here throwing themselves with a finall desperation into the fire, the whole Citty became a funerall fire: and being now left small in situation, and bare of walles, it is a part of the misery therof to heare what it hath beene. It were infinite to exemplifie the desolations, ruines, and calamities, that by warre haue fallen vpon all nations, and prouinces; and euery History and Chronicle of former times, yea the very experience of our dayes, giueth so large prooffe & notice of them, that none can be ignorant how terrible a scourge it is, hauing in it no small resemblance of the eternall horreur of hell. And thus it appeareth how mans offence, by man hath beene reuenged. Let vs now see, how the whole world hath conspired to the iust punishment of Gods enemies. And first to beginne with the earth: what a terrible instrument of Gods iustice hath this element beene? All

Achaia was so strangely shaken with an
Diodo .l. earthquake, that two Cities *Bura*, and
15. Strab. Helice, were swallowed vp. Another
lib. 8. also happened in *Traians* time, which in
Asia ouerthrow foure Cities, in *Greece*
Euseb. in two, and three others in *Galatia*. About
chron. the same time was a great part or *Antioch*
Xiphili- in like manner ouerthrowne. In the ninth
nus in yeare of *Titus* and *Vespasianus*, three Ci-
Traiano. ties of *Cyprus* were by the like accident
destroyed. I omit the earthquake of
Orosi. lib. *Constantinople*, *Rhodus*, and *Caria*, though
1. cap. 7. all memorable for terrible effectes. I
will not speake of the horrible breach,
Orosi. lib. and gaping of the earth, that happened
3. cap. 3. l. in *Rome*, out of which vamped so vntol-
4. cap. 13. lerable a stench, that the very birdes that
flew ouer it fell downe dead, which by
no other meanes could be closed vp,
Augu. de but by the deuouring of a man, that vo-
ciuit. Dei luntarily leaped into it. I omit diuers
1. 7. c. 20. other wonderfull calamities, which the
Lin. lib. 7. earth by Gods permission hath occasio-
ned, to giue vs to vnderstand, that we
ought not so much to meruaile at our
present afflictions, as muse at Gods
mercy, that we being attaynted with
the like crimes, we are not swallowed

vp quicke, with our families, houses, children, and goods, as the sinners of former ages were. Neither haue fewer vexations happened by meanes of the water. For to say nothing of Noë his fludde, that left in the whole world no more but eight persons aliue, destroying Cities, Townes, men, and beastes: there haue also since that time happened other inundations, though not so generall as that, yet doubtlesse such, as testified sufficiently Gods deepe and immortall hatred against sinne. Of Ogigius fludde we read, that it wasted almost all *Achaia*. *Dencalions* deluge consumed greatest part of *Theffalia*. And *Diodorus* writeth of an Iland in *Egipt* called *Pharos*, that vvas altogether couered and drowned with a strange irruption of waters. I will not reckon the ouerflowing of Riuers, yea of litle brookes, that by continuall raine, and snow swelled so high, that they haue drowned many Cities, destroyed many Townes, spoyled corne and cattell, and left behind them most rufull monumentes of Gods deserued indignation. How often also and how daily see we, how by diuers alterations

Genes. 7.

Aug. de ciuit. l. 18.
Orosi. lib. 7. cap. 1.
Diodo. l. 2.

Orosi. lib. 4. c. 11. de Tiber.

alteration the ayre hath beene a meane
 to chastise mens iniquities. What wracke
 & nauocke hath beene made by stormes
 and tempests? what terrible and fright-
 full casualties by thunder? what strange
 mortality by pestiferous vapours and
 exhalations, corrupting, and infecting
 the ayre, and breeding infinite diseases
 in mens bodies? *Eusebius* writeth, that
Aethiopia was so pestered with the plague
 & infectious diseases, that it was almost
 brought to vtter desolation. *Rome* in *L.*
Genucius and *Q. Seruilius* Consulship, by
 an infectious wine was two whole
 yeares consumed with so generall a pe-
 stilence, that all the inhabitantes were
 either dead, or by extreme leanenesse
 left in as good as deadly termes. Yea and
 in *L. Caelius Metellus*, and *Q. Fabius Maxi-*
mus Seuerinus time, the infection & mor-
 tality was so great, that first there were
 not inough to bury the dead, and in the
 end there were none at all. In so much
 that great houses were voide of liuing,
 and full of dead bodies, furnished with
 ample patrimonies, but without any to
 enioy them: yea the misery grew to so
 lamentable an issue, that not only there
 could

*Euseb.**Oros. l. 3.
cap. 4.**Iul. Obse-*
*quens.**Oros. l. 4.
cap. 4.*

could not a man live in the city, but not so much as approach ynto it, so vntolerable was the stench of the dead carcases, rotting in their houses, & in their owne beds. Neither was that wonderfull punishment of God, shewed in *M. Plantius Hipsas*, and *M. Flaccus* dayes of lesse terrour. For when throughout all *Africa*, there swarmed innumerable multitudes of *Locustes*, which deuoured not only the corne, fruites, herbes, leaues, and twigs, but euen the barke of trees, and dry wood, being lifted all from the earth with a sodayne tempest, and gathered into globes, they were caried in the ayre a long time, & in the end drowned in the *African* Sea: which afterward casting them by huge heapes ypon the shoares, there rotting and putrifying, they breathed out so noysome and pernicious a saour, that the very beastes, and birdes dying, and corrupting in the fieldes, greatly increased the former annoyance. And as for men in *Namidia* where then *Micipsa* reigned, there died eight hundred thousand, and about the sea coastes towards *Carthage* & *Utica*, two hundred thousand more, and in *Utica* it

self thirty thousand souldiars: the death also was so sodayne, that in oneday, and by one only gate of this one City, there were carried out fifteen hundred of the younger sort. And thus the multitude of vermine, that could not aliue haue been endured, was much lesse tolerable when it was dead, and the perishing therof destroyed all things, which they could haue consumed, if they had liued longer. Which most detestable infections, being conceiued, increased, and fostered in mens bodies, by breathing and drawing in the corrupted ayre, we see how seuerer a whip of Gods Iustice it hath been, and that of Gods great mercy it proceedeth, that we liuing therein so long, haue been thereby spared from part of like rigorous punishments, our sinnes being so grievous that they deserued, not only this our present, and in comparison very small aduersity; but the most bitter portion of the forenamed vengeance. Now if we consider, what desolate effectes the fire hath wrought, not only in hell and purgatory, where the torment therof is vnspeakeable, but in this very life:

we

we shall finde them, no lesse fearefull
 argumentes of Gods Iustice, then haue
 been touched before. For to omit the
 ordinary casualties, whereby many
 Townes & Citties haue been by Gods
 permission vtterly consumed: To omit
 also the burning of *Constantinople* by fire
 descended from the element, in *Arcadius* *Orosi. lib. 3. cap. 3.*
 his tyme: the overthrow of a great part
 of *Romes* walles by lightning: the bur- *Orosi. lib. 4. cap. 4.*
 ning of many partes of the same Cittie *Idem. c. 11.*
 by sodayne fire, which no man know-
 eth from whence it issued: To omit
 the strange iudgmentes of God vpon
 diuers Tyrants, Persecutors, and wicked
 persons by thunder flashes: I will only
 set downe some other extraordinary,
 and notorious declarations of Gods se-
 uerity, shewed by fire in most terrible
 sort. In a place of *Italy* called *Ager Ca-* *Idem. lib. 4. cap. 4.*
lenus, with a sodayne breach and ope-
 ning of the earth, there burst out a most
 horrible flame, burning continually
 for three dayes, and three nightes, tur-
 ning many akers of ground, and all
 that was in them into ashes, not spa-
 ring so much as the very rootes of the
 trees. How often hath Mount *Ætna* in

Sicilia, not only belched out huge flakes and globes of fire, throwing them on e- uery side very farre, to the great ruine and cōsumption of cattel, corne, townes and villages, but also burst out with whole fluddes of fire, which turning all thinges where they passed into ashes, haue both terrified with their horrible sight and smoake, and made a most lamentable wast and spoile, to the inhabitants vtter vndoing; besides the inconuenience which they breed further of, by the filthy saour and inflaming of the ayre? This scourge hath the Citty *Catana*, and the adioyning places felt so grievously, and that more then once, that all the houses therof being couered and oppressed with heapes of burning ashes, the *Romans* were contented to release them ten yeares Tribute, to repaire the ynestimable damages of one such irruption. But of all other, that was most notorious, which *Iulius Obsequens* and *Orosius* write of the Iland *Lippara*, where as though hell mouth had been open, not only the earth, but euen the sea it selfe boyled, with such excessive heate, that euen the very rockes

were

Orosi. lib.
3. cap. 10.

were burned and dissolued, the pitch of the shippes melted, and the bordes scorched, the fishes turning vp their bellies, sodden in the same waters & seas wherein they were bred: the men also that could not flie very far from that place, stifled, and their bowels burnt within them, so miraculously was the ayre inflamed. And to passe from heate to cold; we read that fowre thousand souldiers, who at the siege of *Asculum* fled from *Pompeius*, were vpon the top of a mountayne frozen so stiff, that standing there in the snow with their eyes open, and their teeth bare, no man could otherwise perceiue they were dead, but only by want of motion. It were to long to rehearse the inuasions of wilde beastes; though (as *Diodorus* writeth) diuers Cities of *Lybia* were disinhabited by the continuall incursions of *Lyons*. And *Titus Liuius* reporteth of a serpent of huge size, that deuoured a great multitude, bare downe and crushed a number, and with his poysoned breath wrought the banck of diuers others; howbeit in the end it was by *Regulus* armie and engines, after losse of many Souldiers, overcome.

Diod. lib.

A. cap. 3.

Diod. lib.

A. cap. 3.

Diod. lib.

A. cap. 3.

Diod. lib.

A. cap. 3.

Diod. lib.

A. cap. 3.

Which prodigious and fearefull examples, ought to put vs in mind of Gods singuler mercy towards vs, that neither he now wanting the like aboundance of fire, cold, wild beastes, and horrible monsters, nor we the like abomination of finnes, no lesse worthy to be in the same manner chastised, he is contented notwithstanding, to abate our deserued hyre, and with a fatherly pittie, rather to giue vs a warning not to offend hereafter, then a scourge for our former trespasses. I will not enlarge my selfe, how the heauens by concourse of planets, and diuers pernicious influences, haue caused no small misery. Amongst others let that only accident suffice, of the extraordinary broyling and parching of the Sunne through the whole world, mentioned by *Plato*, which the vaine *Poets* not acknowledging as a worke of Gods omnipotent hand, framed vpon occasion thereof, the ridiculous fable of *Phaeton*. I will not also stay to shew how the Angels both good and bad, haue been executioners of Gods indignation: of these let the Scripture suffice. Of the good it saith: *Exultationes Dei*

Plato in Timeo.
Orosi. lib. 7. cap. 11.
Psal. 149.

in

in gutture eorum, & gladij ancipites in manibus eorum; ad faciendam vindictam in nationibus, increpationes in populis. The prayles of God in their mouthes, and two edged swordes in their handes, to doe vengeance vpon nations, and correction among the people. Examples of their actions in this behalf we haue many. For who killed with the plague threescore and ten thousand, for *Dauids* numbring of the people? who in one night slew a hundred fourscore and five thousand *Assyrians*? who whipped *Heliodorus* for robbing the temple? who stroke into *Herode* that horrible disease, whereby he was eaten with vermine? Finally who powered those scourges on the world, whereof *S. Iohn* speaketh in the *Apocalyps*, but *Angelus Domini*, the Angell of our Lord? Of the bad Angels besides the diuers examples in the Scriptures, of those that tormented *Saul*, afflicted *Iob*, choaked the seauen husbandes of *Sara*. Of these that are called *Spiritus procellarum*, and *Principes*, & *Potestates tenebrarum harum*, that like roaring Lyons goe about, seeking whome they may deuoure: and for their diuers mischiefes, that they

1. Reg. 14.

4. Reg. 19.

2. Mach. 3.

Act. 12.

1. Reg. 16.

Iob. cap. 1.

Tob. 6.

Psal. 148.

Ephes. 6.

1. Pet. 5.

worke vs, are called sometimes *Dragons*,
Psal. 90. sometime *Lions*, other whiles *Serpentes*,
Adders, & *Basiliskes*: besides thele (I say)
 the daily experience of possessed per-
 sons, of sorceries, witchcraftes, and en-
 chauntements wrought by their meanes,
 giue vs sufficient intelligence of their
 manifold scourges: which had God per-
 mitted them, agreeably to our desertes
 and their malice, to haue practised vpon
 vs, we would haue thought our present
 distresses, fauourable and gentle corre-
 ctions, in respect of their vnmercifull
 and hellish vsage. But thus we see how
 truly it is said in the booke of wisdom.

Sap. cap. 5 His anger shall take harnesse, & arme all crea-
 tures to the reuenge of his enemies. He shall put
 on iustice for his breast-plate, & shall take for his
 helmet certayne iudgement. He shall take equi-
 ty as an vnpregnable buckler. He shall sharpen
 his dreadfull wrath into a speare, and the world
 shall fight with him against the senselesse per-
 sons. His throwing of thunder-boltes shall goe
 directly, and shall be driuen as it were from a
 well-bended bow, and shall hit at a certayne
 place. From his stony anger shall fall haile-
 shewres, the waters of the Sea shall be enraged
 against them, and the fluddes shall roughly con-
 curre.

curse. Against them shall the spirit of might stand, & like a whirlwind shall diuide them, and shall bring all the land of their iniquity to a desert, and shall overthrow the seates of the mighty. Now therefore considering the rehearsed penalties, and heavy scourges, & remēbring that they were not meere casualties, but permitted and procured by the Omnipotent hand of God, soueraine Moderator of all creatures, and vinpeere of mans transgressions: Considering on the other side, that doubtlesse the least mortall sinne that we haue committed, deserueth not one, but al the said punishments, yea and a thousand times more: let vs not thinke it much, that of so huge a heape of miseries, a least part therof is happened to our lot, but rather let vs rest astonished, and meruayle at the secret iudgmentes and mercies of God, that he being still of like iustice, ability, and power; the creatures as much at his commaundement, rule and obedience; our sinnes as many, as horrible, and as worthy of reuenge: neuerthelesse the same thinges are helpes and comforts vnto vs, that were scourges and most cruell tortures

to our forefathers. VVhen two guilty wretches are cōuented before the same iudge, for crimes of like tenour & quality, if the one be condemned to endure the extremity of the law, hath not the other great cause to tremble and quake, yea and vndoubtedly to looke for the same intreaty? But now if contrary to his desertes, the iudge mitigate his sentence, and in lieu of a rigorous chastisement appoint some far more easie, then that which to his fellow was allotted: hath not he rather great cause, to be gratefull to the iudge, for the benefite of his deliuey, the any way to murmur or repine at his verdict? How then can we hauing so many examples of condemned persons, for the like sinnes whereof we are also guilty, but highly prayse the mildenesse of our heauenly iudge, that hauing so hardly vsed others, he hath mercifully spared vs, and relented the heauy hand of his iustice, to lay so easie a burden vpon vs? Yea when wee either looke vp to heauen, or downe to earth, or on the ayre, fire, or water about vs, remembering how terrible they haue beene against others:

how

The torments of hell.

Mat. 14.

Luc. 21.

Mar. 13.

Mat. 24.

how can we but muse how they haue been withheld from wreaking vpon vs the like indignation? But to passe from preambles to the thing indeed, from shadowes to the truth, from gentle warnings to the penalty it selfe: I will leaue the reuenge of sinne shewed in this life, & come to that which is prepared in the next, in respect wherof all the forementioned miseries, are but very small resemblances, & forerunning signes. This we may gather of Christs owne wordes who reckoning all these calamities, saying: *Nation shall rise against Nation, and kingdome against kingdome, and there shall be great earthquakes, in places, and great pestilences, and famines, and terrour from heauen; and there shall be signes in the sunne, moone, and starres, and vpon earth distresse of nations, for the confusion of the sound of the sea & waues, men withering for feare, & expectation what shall come vpon the whole world, for the powers of heauen shall be moued.* Hauing (I say) reckoned all these, he addeth: *Initium autem dolorum hac.* These are but a beginning of the griefes: as who would say, these wonders, and strange euentes, are but prognostications of thinges to come, as a

smoake

smoake in respect of a terrible ensuing fire, and like a mustering of souldiers before the sadde battaile. VVhat therefore will the paynes be, that these beginnings portend, and how rigorous a sentence, that hath so fearfull remonstrance before the iudgment? But least I be to tedious, I will not stand to make a full declaration of the torments of the next world, but only briefly touch so much therof, as may be inough for vs to ghesse at the rest. And first not only these foresaid afflictions, or at the least the terrour and payne therof, but all other paynefull and vnpleasant thinges, that are in this world scattered, and dispersed in diuers places, and creatures, shall be there vnited and ioyned to the reuenge of sinne. And that in such sort, that wheras here diuers of them, are sufficient alone to worke our temporall death, and he that hath indured one, is past feare of sustayning any other; there euery sinner shall sustayne them all, in farre more cruell manner, then any of them can here punish; and besides them also infinite other panges, proper and peculiar to hell. So that whatsoeuer there

there is in the whol world, or euer hath
 beene, or shall be, that can payne fight,
 hearing, sent, tast, or feeling; what dis-
 ease or vexation soeuer can heere tor-
 ment the hart, the head, ioyntes, bones,
 sinewes, veines, or any parcell or mem-
 ber of our body; whatsoeuer can most
 or least trouble or annoy our will, me-
 mory, or vnderstanding, or any power
 of our mind: all these and a thousand
 times more, shall ioyntly at one instant,
 and that for euer, most vnmercifully tor-
 ment each sinner in euery part of body
 and soule. And to descend to some par-
 ticulers. First, if we consider the place,
 the very names therof may giue vs to
 vnderstand how miserable a thing it is
 to be thrust into it. It is called a bottom-
 lesse depth, or pit, a profound lake of the wrath
 of God: outward darknesse: a pond burning
 with fire, and brimstone: a well of perdition: a
 huge Chaos of confusion: a prison: a fornace of
 fire: and is by Iob thus described, An ob-
 scure land couered with the fogge of death: a
 land of misery and darknesse, where the sha-
 dow of death, and no order but euerlasting hor-
 ror inhabiteth. Neither (as S. Cyril noeth)
 can any deliuer him thence by flight, nor
 prouide

*Apoc. 6.
 20. & 21.*

Mat. 8.

Apoc. 21.

Psal. 54.

Luc. 16.

Psal. 20.

Iob. c. 10.

*Ciril. in o-
 rat. de ex-
 itu ani-
 mæ.*

Mat. 25.

Job. 41.

provide any escape, because he is fast
 shut vp. The prilon wal is insupcrable,
 the goale full of darkesse, the fetters
 insoluble, the chaynes able by no force
 to be vntastened; finally whatsoeuer can
 make any place odious, and detestable,
 shall be all there vnited, to store that
 roome with furniture, fittest for sinners
 desertes. Neither shall the comfortes of
 the company any whit relieue the dis-
 comfort of the place. For first they shall
 haue the Diuell and his Angells, in most
 horrible and frightfull shapes, which
 how fearefull they shall be, may be ga-
 thered by the wordes & description set
 downe in Job. VVho (saith God) shall open
 the gate of his countenance? throughout the
 compasse of his teeth appeareth feare. His body
 is like founded shieldes, compacted together
 with scales, pressing one another: His needling
 is like the blasing of fire, and his eyes like the
 eye liddes of the morning. Out of his mouth
 come lampes like flaming torches of fire. Out
 of his nostriles issueth smoake as out of a kind-
 led boyling pot. His breath maketh the coales
 to burne, and flame goeth out of his mouth.
 In his necke shall remaine his strength, and
 before his face goeth needinesse. His hart
 shall

shall be hardened like a stone, and pressed
 hard together like the hammerers anuile. In
 hell (saith Cassianus) dwell the hideous
 fiendes, vvhose armes are like Dragons
 heades, whose eyes shoot out fiery
 dartes, whose teeth sticke out like Ele-
 phantes tuskes, and sting in their torment
 like Scorpions tailes: finally whose sight
 striketh terroure, dolour, and death into
 the beholders. Of men out of this world
 they shall haue (as Saint Iohn noteth,)
 the timorous, incredulous, accursed, murde-
 rers, fornicators, witches, idolaters, and lyers,
 to whome S. Paul addeth adulterers, effe-
 minate, sodomies, theeues, couetous persons,
 drunkardes, raylers, and extortioners, the
 very rissaff and dregges of mankind.
 Neither is here an end of their number.
 The Prophet Esay yet telleth vs of
 more: there (saith he) shall the beastes rest,
 and their houses shall be filled with Dragons.
 There shall Struthions dwell, and the Apes shall
 leape. There shall the Skrich-owles giue an
 Echo in the houses, and the Syrens in the Tem-
 ples of their pleasure. O vnhappy place
 and more vnhappy company, what
 tormentes in this life come neere to a-
 ny of these miseries: and yet how often
 (alas)

Cassian. in
 cōf. Theo.
 par. 3.

Apoc. 11.

1. Cor. 6.

Isa. 13.

dis. vol 75
 - 1001 10. 1
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(alas) haue we deserued them both, and a great deale more? But peraduenture there is either some pleasant sight, some comfortable talke or musicke, some sweet odors, or delicious iuncates, or other pleasure of the body, that abate the horreur of the place and company. Alas, and what are their sightes, but the diuels in hideous & monstrous formes, their most fearefull & threatning shapes, their barbarous & spritish cruelty, their vnmerciful rending, worowing, slaughtering, scourging, and torturing: the tormentes of others, and especially their fellowes in sinne: aboue them an vnplacable Iudge: vnderneath them an vnquencheable fire: about them vnfatigable tormentors: on each side desperate & miserable company: euery where vneuitable and endlesse tormentes. Finally (as Isidorus saith) *Ignis gehenna lumen habet ad damnationem, vt videant impij vnde doleant; non habet ad consolationem, ne videant vnde gaudeant*. The fire of hell hath light to damnation, that the wicked may see wherof to be sorry; but it hath no light to their consolation, that they may see wherof to be solaced. There shall be
(211)
confusion

*Isidor. lib.
1. de sum-
mo bono
cap. 31.*

confusion of most frightfull noyses; for their musicke, there shall be the horrible terrour of thunder, windes, stormes, and tempestes, the raging of the Seas, the horrible roaring of the Diuells, the sparkling of the flames, the cursing and blasphemies of the wicked, the weeping and gnathing of teeth; continuall skriching, howling, sighing, and sobbing; continuall hissing, barking, grumming, and bellowing, with al other odious & tearfull noyses: woe, yea and alas woe shall euerlastingly fill their cares, and this shall be their harmony, to recompence the disordered abuse of their hearing in this life. Neither shall their sent be free from most noysome saouours. For besides the stench of the fire and brimstone, besides all the filth & corruption of this world, that in the later day shall (as some hold) be voyded into hell as the channell and sincke of all vncleanesse: the very bodies of the damned shall be more vnsauory then any carryon or dead carcase; and being there so pestered and crammed together, that they shall lie scrawling vpon one another like heapes of frogs or toades, mingled with serpentes, basi-

K

liskes,

Iob. 20.

liskes, and other most vgly; & vncleane wormes and vermine: we may easely ghesse what their torment shall be in that behalfe. Now for their taste, what comfort can it yeald when the rehearsed annoyances be, yea what discomfort shall it adioyne to the former miseries? And of this is said in Iob. *His breade in his belly shall be turned into the gall of cocatrices: he shall vomit out the riches which he hath deuoured, and God shall pull them out of his belly: he shall sucke the head of a cocatrice, and the tongue of the Viper shall kill him.* Their mouth shall continually be stuffed, and farsed full of abominable poyson, and filth most bitter, sower, salt, and loathsome. Their lippes, roose, tongue, and gummes perpetually tormented with gnawing venemous wormes, whose tast shall be as paynesfull as their tearing. Finally their whole body now freezing in snow, now broyling in fire, mangled by wormes & tearing fiendes, whipped and harried by the Diuell, and perpetually tumbled in fire and brimstone, amidst that masse of carcasses and monsters, what an vnresty bed and vntolerable torment shall it feele
in

in euery part? And loe if we remember, this very body of ours, that we now beare about vs, and whose present misery we so much lament and thinke so gricuous, deserued to haue been in all these vnspeakeable paynes, since the time we committed the first mortall sinne in all our life, vntill this instant & for euermore: yea and in much more miserable tormentes of mind. For our imagination should haue been in continuall frightes, and feares of the present terrours, and paynes. The vnderstanding vexed with a desperate, and obstinate conceipt of Gods vnplacable iustice, of the eternity of these paynes, and of the losse of euerlasting felicity. The memory also pestered with remembrance of the ioyes past, and sorrowes present, comparing euery senses pleasure with the incumbent payne, and the opportunity that was once offered to auoyde those punishmentes, of whose releasing there neither now is, nor euer will be any sparke of hope. For (as Saint Gregory saith) the damned suffer an end without end, a death without death, a decay without decay, because their

Greg. 19.

mor. cap.

48.

death euer liueth, their end alwayes be-
ginneeth, and their decay neuer ceaſeth.
But they are alwayes healed to be new
wounded, alwayes repared to be new
deuoured. They are euer dying and ne-
uer dead, a perpetuall pray neuer con-
sumed, eternally broyling and neuer
burnt vp. Now therefore if there be a-
ny man ſo innocent, that he may ſay:

1. Cor. 4. *Nihil mihi conſcius ſum, mundum eſt cor meum.*

My conſcience accuſeth mee of no-
thing, cleane is my hart, and ſo aſſured
of his integrity, that he may vaunt:

Iob. 27. *In tota vita mea non reprehendit me cor meum.*

In my whole life my hart hath not re-
prehended me: ſuch a one might mer-
uaile with ſome ground, why he ſhould
be ſo afflicted, though if he waigh how
S. Paul, who ſaid the firſt, and Iob who
uttered the laſt wordes, were tormoiled,
he might thinke himſelfe as well wor-
thy of their troubles, as either of them:
how much more being one from his
childhood, fleſhed and nuſled in ſinne,
as moſt of vs be, hath he rather cauſe to
meruaile why he is not in hell, then why
he is in priſon, why he is not rather con-
demned to the eternall loſſe of heauenly
treasure,

treasure, then to the temporall losse of a few worldly goods: finally why he is not adiudged to a death, that is an vnhappy beginning to a more vnhappy progresse, and no ending; then to a death, that ending all misery, beginneth an endlesse felicity?

CHAP. VI.

That the Cause we suffer for, is the true Catholike Faith.

BV T now to come to the principall drift of this my discourse, for a motive to comfort you in your tribulation, what more forcible thing can I set before your eyes, then the cause of your persecution: the honour of your present estate: and the future reward of your patient and constant sufferance? First, the cause which you defend, is the only true and Catholike religion; that which impugneth you, is erroneous and blasphemous heresie. Our weapons in this action, are prayer, fasting, exhortaion, and good example. We defend that Church, which is by all antiquity auouched, by the bloud of infinite Martyrs confirmed, by the Heretikes of all

The sixt
cause of
comfort.

Cypr. lib.

1. Ep. 3.

Hier. lib. 3.

Apolog.

con. Ruff.

Cyril. a-

pud D.

Thom. in
cat.

Matt. 16.

Theod.

Epist. ad

Renat.

Pres. Ro-

man.

Ruffin. in

expof.

Symboli.

ages gainclayd, and by all testimonies
most vndoubtedly approued. We de-
fend that Church of Rome, to which (as
S. Cyprian saith) *Perfidia non potest habere ac-
cessum*: Misbeliefe can haue no access.
Whose faith S. Hierome affirmeth, *Prasti-
gias non recipere, & etiamsi angelus aliter
annuntiet, quàm semel pradicatum est, Pauli
authoritate munitam non posse mutari*. To re-
ceiue no forgery, and though an Angell
teach any otherwise then hath beene
once preached, garded with S. Paules au-
thority, it cannot be changed. We de-
fend that Church of Rome, which (as Cy-
rillus sayth) *Ab omni seductione, & heretica
circumuentione manet immaculata*. Remay-
neth vnspotted from all seducing, and
hereticall circumuention. Of which
Theodoretus writeth, that *Semper heretici
fœtoris expers permansit*. It hath alwayes
beene cleere from stench of heresie. We
defend that Church of which Ruffinus
noteth: *In Ecclesia vrbis Romæ neque heresis
vlla sumpsit exordium, & mos ibi seruatur an-
tiquus*. In the Church of the Citty of
Rome, neither hath any heresie taken the
beginning, and the auncient custome is
there duely obserued. Of which also

Gregory

Gregory Nazianzen oblerueth, that *Vetus Roma ab antiquis temporibus habet rectam fidem, & semper eam retinet, sicut decet urbem, quæ toti orbi præsidet, semper de Deo integram fidem habere.* In old Rome hath the true faith, euen from the times of our forefathers beene kept, and it alwayes retayneth it, as is fit for a Citty, that ruleth the whole world, to haue euermore a sound Faith of God. We defend not a Church singled from others, not the dismembred Church of *Arius, Berengarius, Luther, or Calvin*, who as they haue their seuerall names from their seuerall founders, so are they knowne therby (as *Lactantius* and *S. Hierome* note) to be no longer members of Christ, but the Sinagogue of Antichrist. But we defend the Catholike Church, whose name (as *S. Augustine* is witnesse) no Heretike dareth for shame clayme as proper to his owne sect, hauing of all ages and persons beene euermore accounted the knowne style of men of our profession. We defend a Church founded by Christ, enlarged by his Apostles impugned by none but Idsidents & condemned Heretikes: whose Doctrine

Greg.
Nazian.
in car. de
vita sua.

Lactant.
lib. 4. cap.
30. *Hier.*
cont. *Luciferian.*
in fine.

August.
lib. cont.
Ep. Fun.
cap. 4.

Illyricus.

can be deriued from no late author, neuer conuincd of nouelty, neuer touched with variablenesse, chaunge, or contrariety in essentiall pointes of beliefe. This *Illyricus* our professed enemy, hath in his *Centuries* sufficiently shewed, where from age to age he setteth downe the sayinges of the Fathers, that manifestly approue our faith, howbeit maliciously he termeth them, *uetus Patrum*, the wennes or wertes of the Fathers: and yet for his owne Doctrine, he cannot find in all antiquity so many sound and vnblemished places, as the wertes be, which he findeth for the confirmation of ours. And therefore well saith *Vincentius Lyrinensis*, that our religion imitateth the course of our bodies. For though there bee great difference between the flowre of childhood, and the ripenesse of old age; yet is it the same man that was then younge, and is now old: and though the partes of childrens bodies, be neither so bigge nor stronge, as they be in the full growth; yet are they the very same, equall in number, and like in proportion: and if any haue altered shape vnagreeable to the former,
or

or be increased or diminished in number, the vvhole body either vvaxeth monstrous or weake, or altogether dyeth: so ought it to be in Chistian doctrine, that though by yeares the same be strengthened, by time enlarged, and aduanced by age, yet alwayes it remaines vnaltered, and vncorrupted. And though the wheat kernell, which our forefathers haue sowne, by the husbandmans diligence hath sprong to a more ample forme, hath more distinction of partes, and is become an ear of corne: yet hath the propriety of the wheate byn retayned, and no cockle reaped where the wheate was sowne. But now touching the Church that impugneth vs, as of all other heresies we can bring forth the late beginner; his new Doctrine, either vnheard of before, or condemned in other Heretikes; his first adherentes; the generall opposition against him, of Councells, Vniuersities, and Catholike Doctors; variety and sodayne chaunge in doctrine, and diuision of his Disciples, as of *Luther*, and *Caluin*, the world knoweth, and of other Heretikes all Histories do reporte. And thus did

Tertul. l. 1. de præscri.
Optatus l. 2. contra
Farmen.
Aug. l. 3. contra
Dona. c. 2.

Tertullian, Optatus Meliuitanus, and S. Augustine with other Fathers, set downe a note to know them, by the demaunding the beginning of their beliefe, the cause of their long lurking, the origen of their Cathedral seat. We defend that Church, which, notwithstanding the rage of the Iewes in her *Infancy*; the barbarous tyranny of Pagan Emperors in her *Childhood*; the outrageous persecutions of Heretikes in her *ripe age*; notwithstanding all other brutes, and encounters of Sathan and his Impes, hath alwayes remained vnpregnable: yea the more it hath beene lopped and pruned, the more hath it shot out and flourished; the more it hath beene suppressed, the better hath it prospered: and like the Arke of Noë with the swelling of the waters, that haue drowned al other sects, it was rather alofted & aduanced to the view of all nations. For (as S. Leo noteth) the Church is not diminished with persecutions, but increased; and our Lordes field is then alwayes best furnished with most abundance of corne, when the cuernels that are single in their sowing are multiplied in their grouth: which surely

surely could neuer be, vnlesse it were of
God miraculously mainteyned. For (as
Gamaliel said) If it were the counsell or worke
of men, it would haue beene dissolued, but
because it is the Church of God, the gates
of hell haue not beene able to preuaile against
it, being the firmament and pillar of truth, as
S. Paul calleth it. *S. Chrysostome* also vpon
the forerhearsed wordes of *S. Matthew*,
saith, that God only was able to make,
that a Church founded vpon one fisher
and a base person, should not fall being
shaken with so boistroust tempestes. For
though the Catholikes haue beene tem-
porally so weake: their number in res-
pect of their enemies small: the Princes
that haue impugned them most mighty:
their decrees, menacings, and tor-
mentes to suppress them vntolera-
ble: yet because they were built vpon
a sure rocke, not all this blustering of
windes, nor irruption of vvaters haue
had power to ouer-flow, or to beare
them downe, but that in the end they
haue had, and alwayes shall haue the
vpper hand of Gods enemies. Neither
can any say, that it is not our Church,
but theirs that was thus persecuted.

For

Act. 5.

Matt. 16.

1. Tim. 3.

For there is no tyrannicall persecution, but hath alwayes beene most violently bent against the Sea of *Rome*, and against the *Pope* and his followers, in so much that of the *Popes* themselves, there haue beene about thirty Martyrs. Besides, if we reade all antiquity we shall not find one that hath suffered for any part of our aduersaries religion, but only such, as are by all auncient authors registred for damnable Heretikes: whereas we can alleadge them diuers that haue died, and beene persecuted for pointes of our beliefe, who haue euer beene since their deathes honoured, and acknowledged for Saintes by all Christendome, vntill *Luthers* time. For how many Virgins for not breaking their vow of Virginitie, haue beene cruelly put to death? which if they would haue consented to marriage might haue easely escaped: as *S. Agnes* so highly prayesd by *S. Ambrose*, and diuers others. How many for cleauing vnto the *Pope* and faith of *Rome*, haue beene by the *Arian* Emperors, banished & put to death? Did not *S. Alban* die for receiuing a Clergy-man, and *S. Thomas* of *Canterbury* for defending the liberty

Amb. ser.
90.

liberty of the Church against vsurped authority? Were not diuers put to death in Copronym^s time for defending Images? Finally, how many Monkes, Hermites, and Religious men, whom our aduersaryes disclayme from their religion; how many (I say) haue beene martyred for their faith, as Palladius, and S. Damascen write? Neither do I reckon these in particuler to exclude all the other Martyrs: for doubtlesse as by their Histories is apparent in all persecutions none died Martyrs, but of our faith: but I cite these particulersto shew that those generally in former ages haue beene accounted as Martyrs, that haue suffered for these selfe same points, for the which we are now chiefly persecuted. So that it sufficiently appeareth, that both al the generall persecutions haue beene raysed against our Church, and that notwithstanding al their cruelty, yet it endureth, and shall to the worlds end. But now on the other side, two hundred Arch-heretikes, brochers of new sectes, that haue beene since Christes time, though they haue for a season flourished and preuayled, hauing Emperors, Bishops, and

*Pallad. in
hist. Lau-
siac. Da-
mas. in vi-
ta Barla-
am & Io-
saphat.*

and Potentates to defend them, infinite bookes and writingesto diuulge their Doctrine, and all temporall aides to set them forward: yet we see that their memory is quite abolithed, their names commonly vnkowne, their bookes perished, and no more mention of them then the condemnation & disproofe of their errours, recorded by Catholike writers. The same doubtlesse will be the end of *Luthers* nouelties, which being but parcels of their corruptions, reuiued and raked out of obliuion, as heertofore they vanished with their prime deuisers, so wil they now with thir late reuiuers. And we see this almost euen already verified, seing that amongst so many of *Luther* progeny, there are found scarce any (and peraduenture none at all) that dare auouch or take vpon him the patronage of all his articles: yea and his Schollers are already so straungly sundred into most contrarious and diuers sectes, that it is a most manifest token and proofe, that God is not the author of their opinions, seing he is only the God of peace, and not of dissention. For *Lindanus* long since, in his Dialogue

named

Lindan. in
Dubitāt.

named *Dabitantius*, reckoneth vp threescore and eighreene diuers sectes, sprong all since *Luthers* first preaching, and with those that are of later growth, they are now well neere a hundred, all different from others in essentiall points of faith, as in most of them *Prateolus* sheweth. Which doubtlesse is the prouidence of almighty God in this, as it hath beene in all other heresies of former dayes, that the inconstancy, variety, and so-dayne chaunge, the dissention of Doctrine and diuision of Schollers, both from their Maisters and amongst themselves, should be a manifest argument, that their assertiōs proceeded of the spirit of errour, were mainteyned with the spirit of pride and obstinacy, and should be quickly ended by the spirit of discord & contradiction. This doth *Irenaeus* observe of *Simon Magus*, & of *Valentinus*; *S. Augustine* of the *Donatistes* & *Maniches*; *Epiphanius* of the *Marcionites*, & *Montanists*; *Ruffinus* & *Hilaris* of the *Arians*; and *Eugagrius* of the *Eutichians*, who were scarce so loone sprong as they were spread into most contrarious branches, or as *S. Augustine* speaketh, in *minutissima frusta*,

into

*Iren. l. 1. c.**21. l. 2. c. 5.**Aug. l. 1.**de bap. c.**6. l. de 50.**haeres.**haer. 46.**Epiph. l. 1.**cōt. haere.**tom. 3. l.**2. tom. 1.**Ruffin. l.**10. hist. c.**25.*

into very small mammoakes. For why,
Hilar. l. ad when they once swarue from the com-
Constant. passe of the Catholike Churches cen-
Eua. l. 3. sure, only allowing & interpreting the
4. hist. Scripture in the sence, that their single
spirit suggesteth, as they be of diuers
phantasies and humours, so fall they in-
to diuers and sundry perswasions; and
then not yealding to any vmpireship
but their owne, they are past all meanes
& possibility of agreement. Whereupon
Orig. ho. Origen expounding the signification of
4. in Can- that act of *Sampsō*, when he bound three
tic. hundred foxes by the tailes, and tied
fire in the midst, & sent them to burne
his enemies corne: so (saith he) must the
true Catholike Doctor take the repu-
gnant opinions, and contradictions of
Heretikes, and by conferring them to-
gether, deduce thereby a conclusion a-
gainst them, which may serue as fire to
burne vp their owne fruites. And in-
deed there is nothing of more force to
shew their madnesse, then this presump-
tiō vpon their selfe arbitrement, which
is the cause of all their discord. For (as
Chrysost. *S. Chrysostome* noteth) as he would iudge
hom. in one madd, that seeing the Smith take a
4. Cor. redde

redde hot yron with his tongus, would aduenture to take the same in his bare fingers : so may we deeme both of the Philosophers, that went about to compass our faith in their bare reason ; and of the Heretikes of our time, that aduenture vpon the credit of their single spirits, to decide all controuerfies, and interpret Gods word, which the cunningst smithes of all antiquity durst neuer handle, but by the tongues of the Catholike Churches censure. And therefore as one taking the Kinges image set forth with exquisite cunning, and with most choise pretious stones, by a rare work-man, should change it from mans shape, and the seemely fashion that it had, to the likenesse of a Fox or Dogge, vsing still the same metall, and the same pretious iewels, though rudely & grossly disposed, and should then vaunt, that this were the Kings true portraiture, so artificially wrought by the first worker deluding the ignorant with the beauty, and glistering of the pretious stones : so do the Heretikes (saith Irenaeus) that changing the faith of Gods Church into the fables of their owne phantasie,

*Iren. lib.
i. cap. 1.*

L

seeke

seeke to set forth their follies, with the authorities and sayings of Gods word, applyed and wrested by their peruerse spirits against the true meaning, so the easier to blinde the simple. And as the Pirates vse in the darke night to set lights in the shallow places, and hidden rockes, that the shippes by that directing their course, and thinking to find some sure haue, may be thus guilfully drawne to their owne ruine :

Origen. l. 1. so the Diuell (saith Origen) setting the
10. in ep. light of the Scripture and conteraite
ad Rom. picy, vpon the rockes of Heresies,
cap. 14. allure the simple passengers of this life,
 to their owne perdition, vnder colour of truth. And therefore are we warned, not to beleue every spirit: whereupon Catholikes (the better to auoide this variance, presumption, and malicious fraude of Heretiks, alwayes standing to the verdict of the Church, and her chiefe Pastour, to whome God hath promised the infallible assistance of his spirit) haue euermore defended with one accorde, one only faith, agreable to it selfe in all times, places, and persons, which is the selfe same, which

we

we now suffer persecution for: where-
of we call all ancient writers to witnes
who by their books, and many by their
bloud, haue before vs laboured in the
same quarell, and confirmed the same
faith, though assaulted by other kind
of enemies. But if comparison with
Saintes be not presumption, this for our
greater cōfort may we say, that though
the cause of religion were alwayes ho-
nourable, yet is it in vs more worthily
defended, then of any Martyrs of for-
mer ages. For they defend it either
against *Epicures* and *Heathens*, or against
the *Iewes* and *Rabbines*, or against some
one Heretike, and his of-spring. But we
are now in a battaile, not only against
men of our times, who are both *Epicures*
in conditions, *Iewes* in malice, and *He-
retikes* in proud and obstinate spirits:
but against the whole rable and gene-
ration of all Heretiks that since Christs
time haue beene, and in a manner with
Satan the father of lying, and his whole
army: who albeit they be fast chayned
in hell, and there reape the fruit of their
blasphemies; yet haue these companions
of theirs borrowed all their weapons,

and reuiued some of all their heresies. So
Vinc. cōt. propban. hæref. nouit. that encountring with these, we chal-
a Iren. l. 1. cap. 29. lenge all the old Heretiks into the field,
b L. cont. Flor. apud Euseb. l. 5. & must in one age susteyne a multitude
hist. c. 20. of enemies, ioyntly assaulting vs, euery
c Vinc. Lyrin. one of the which haue in times past
d Iren. l. 3. Tertull. de præsc. made worke inough for diuers Doctors
e Epiph. bær. 69. in scuerall ages, according as they did
Aug. l. 5. cont. Ma. f Basil de Sp. sanct. c. 27. rise one after another. For we must de-
g Epiph. bær. 75. fend that God is not author of sinne, a-
h Basil. Ancy. o- rat. hab. in 7. Synodo. gainst *Simon Magus*, *a Cerdon*, and *b Flo-
rinus*. VVe must defend that the whole
i Aug. bæref. Church cannot erre, against *c Nestorius*.
That traditionis are to be obserued, a-
gainst *d Cerdon*, *e Arius*, *f Eunomius*, *g Ae-
rius*, *h Nestorius*, and almost all Heretikes.
That only faith suffiseth not, against *i
Aetius*, *Eunomius*, and *Simon*. That good
works are necessary, against *k* the same,
together with *Valentinus*. That man hath
free will, against *l Simon*, *m Valentinus*, &
n Manicheus. That the Fathers writings
are of great authority, against *o Paulus
Samosetanus*, *p Aetius*, and *Eunomius*. That
sinnes are not alike, and Virginity to be
preferred before Matrimony, against *q
Iouinian*. That Baptisme is necessary to
saluation, against *r Manicheus*, *s Eutiches*,
and

and ^fPhiloponus. We must defend the Sa-
 crament of the Altar, against the ^tDona-
 tistes, and ^uArians, that trodde it vnder
 their secte, and gaue it to their dogges:
 against ^vBerengarius, & the ^xIconomachies,
 that made it but a figure of Christes Bo-
 dy. The Sacrifice of the Masse, against ^y
 Manicheus. The Priestes ornamentes, a-
 gainst ^zPelagius. Purgatory, against the
[†]Armenians. Reliques, chastity of Priestes,
 voluntary pouerty, and prayer for the
 dead, against ^{*}Vigilantius, and ^aAerius.
 The Vow of obedience, against the ^b
 Lampetians. Churches and Altars, against
 the ^cEustachians, and ^dEutiches. We must
 defend Confirmation, against ^eNouatia-
 nus. Confession, against ^fMontanus. Ma-
 trimony, against the ^gApostolici. The Sa-
 crament of Order and Priesthood, a-
 gainst the ^hPepuzites, that gaue it to wo-
 men. Lent and other appointed fastes,
 against the ⁱGnostickes, ^kEustachians, ^lAr-
 rians, and ^mIouinians. All which men are
 by ⁿS. Augustine, ^oEpiphanius, Irenaeus,
 Tertullian, and all antiquity registred in
 the Catalogue of cōdemned Heretikes.
 Finally, we must defend in a manner all
 Catholike truthe, against all hereticall

54. Clem.
 l. 5. recog.
 49. 11.
 k Idem ibi.
 l Clem. l.
 5. recog.
 m Aug.
 hær. 11.
 n Aug.
 hær. 49.
 Hier. prol.
 dialo. cōt.
 Pelag.
 o Euse. l. 7.
 hist. c. 26.
 p Basil. l. 1.
 in Eunom.
 q Aug.
 hær. 82.
 Hier. l. cōt.
 Iouinian.
 r Aug.
 hær. 49.
 s Theod. l.
 4. hær. fab
 s Greg. li.
 4. mor. c. 3
 t Theod.
 dial. 3. circa
 medium.
 u Lanfr. l.
 co. Beren.
 v sinod. 7.

x *August.* innouations. I am ashamed to say, that
har. 49. we are forced to defend that Christ is
 y *Hiero. l.* come, against the *Iewes*; that he is of the
 cōt. *Felag* same substance with his Father, and
 z *Greg. l.* *Homoousios*, against the *Arrians*; yea and
 4. *dial. 34.* that there is any Christ or God at all, a-
 * *Hier. cō.* gainst the *Politikes* and *Atheistes*. Yet vn-
Vigilant. doubtedly if euer there were any need,
 * *Epiph. in.* euen when *Epicurus* sect most flourished
 hē. 55 *Au.* to proue a God, a hell or a heauen, then
 hē. 73. surely is there now, when Heresie is
 a *Damas.* growne so ripe, and the infinite sectes
 lib. de 100. and diuisions so spread, beside new day-
 hē. and diuisions so spread, beside new day-
 b *Socrat l.* ly vprising, that the variety of religions
 2. cap. 33. hath abolished almost all religion, and
 c *Theod. l.* the vncertainty which amongst so ma-
 3. de hē. ny is truest, hath made the greatest part
 fab. of our Country to belieue none at all.
 d *uide Pra-* Yea and we see the liues, consciences,
 teoli: m. & dispositions of men in this behalfe, to
 e *Epiph. in.* be at such a stay, that should the Prince
 hē. 49. but commaund them to adore *Maho-*
 f *Tertu. in* met, or renew the memory of the old
 s *corpiaco.* Gods and Goddeses, as *Iupiter*, *Iuno*,
 g *doocrat. l.* *Venus*, with the rest of that crew, there
 2. cap. 33. would be thousandes as ready to im-
 h *Epiphā.* brace them, and seeme as zealous in
 hē. 53. their seruice, as now they be in a be-
Hier. l. i. lief
 cōt. *Iouin.* lief
 k *Aug. de* lief
 hē. 53. lief
 ad lief

liefe of they cannot tell what themselves. And this in truth is the end, and last step that heresie bringeth men vnto. Seing therefore that Peters shippe now sayleth, not against the winde of one euill spirit, or against the streame of one fludde of heresie, but against all the pestilent spirits of former ages, and against the maynest streame of all heresie: It is no lesse necessary, then glorious for vs, to employ our last indeuours to the defence thereof; and thinke our limmes happely lost: our bloud blessedly bestowed: our liues most honourably spent in this so noble and important a businesse. And howbeit it may seeme much, for men of one age to fight with the enemies of so many: for Catholikes of one beliefe, to encounter with hostes and armies of all sundry sectes: yet this comfort we haue to encourage vs, that first, as some medicines there be of such quality, that they are not only profitable for this or that disease, but haue a generall and common force against all: so (saith Hilarius) the Catholike Faith not only against euery heresie, but against them al,

*Quod-
vult deum
Epiph. de
beræf.*

*Hilar. l. 2.
de Trinit.*

hath so yniuersall a remedy, that neither the strange kind of the disease can hinder it, nor the number overcome it, nor the variety deceiue it, but one *Electuary* serueth it against al heretical pestilences, which is the infallible assistance of Gods spirit. Secondly we fight against such as deriue their pettigree from the offals and condemned cast-awayes of Gods Church, whose weapons and wardes hauing beene seuerally blunted, and broken by the Champions of former times, they are lesse able to offend vs, or defend their vnhappy posterity: Whereas on the other side, we are counter-garded with the assistance of so inuincible aides, that as hitherto they could neuer be discomfited: so is there no possibility that they should be hereafter. And first, what an assured defence of our cause haue we, by that continuall and neuer interrupted descent, and succession of Bishops in the Sea of Rome? of whome from *S. Peters* time vntill this day, we are able from time to time to giue a certayne account, and to shew of euery one the same beliefe, that they haue from hand to hand deliuered vnto

vs, without chaunge or alteration: as against the impious obloquies of Heretiks of our time *Card. Bellarmine* learnedly sheweth in the fourth booke of his first Tome, and third Controuersie. This (saith *Irenaeus*) confoundeth al Heretikes, who were alwayes themselves the first, and often times the last pretended Bishops of their beliefe; neither lawfully descended from any Apostle, nor orderly installed in their Cathedral seates, but intruded by themselves without any vsuall creation. This same doth Saint *Hierome*, *S. Epiphanius*, and *S. Augustine* oppose against Sectaries for an vnconquerable Engine, as indeed it is: especially if we consider, that after the decay of all other Patriarchall, and Apostolicall Sees, as of *Antioch*, *Alexandria*, and *Hierusalem*: after so many alterations, and violent changes of the temporall state of *Rome*, from Emperours to Kings of the *Goths*, from them to Exarches of the *Greekes*, and another while to Consuls, & of these some by right, some raigning by vsurped authority: likewise after so many massacres, sackings, and overthrowes of the Citty it selfe; yet this suc-

L 5

cession

*Iren. lib.**3. cap. 5.**Hieron. in**continu.**chron. Eu-**seb. Epiph.**bar. 27.**Aug. Ep.**165.*

cession hath neuer fayled, the authority thereof neuer decayed, but hath alwayes continued and perseuered, as it shall doe to the end of the world. Secondly, what an assured prooffe of our religion against all the aduersaries Cauils, hath the Church of Rome, by the innumerable myracles, wherby God hath auerred the truth therof, in diuers famous and holy men, adherentes and defenders of the same? For albeit the Diuell may worke some fayned wonders, aboue mans reach, and yet in the compasse of other naturall causes; though also by inueigling & deceiuing our sense, or imagination, he may make that appeare a miracle which indeed is none: yet these thinges which surpasse the ability of any creature, and are only in the power of Almighty God, neither the Diuel, nor any other can do by naturall meanes, but only, as the instrument and agent of God, chiefest & soneraigne cause thereof: as to giue sight to the blinde, to restore a limme to the maymed, to raise the dead, and such like, which men of our beliefe in al ages since Christ haue done. For to omit Christ and his Apostles,

to omit also others of the Primitive Church, we find such as our aduersaries cannot deny to haue beene of our Church, to haue wrought very extraordinary miracles. First, those of *Gregory Thaumaturge*, of which *S. Basil*, *S. Hierome*, & *S. Gregory Nazianzen*: the strange cures and raising of the dead, by *Saint Anthony*, *Hilarion*, *S. Martin*, and *S. Nicolas*, which *S. Athanasius*, *S. Hierome*, *S. Sulpitius*, and other write of: and yet it is well knowne that *S. Anthony*, & *S. Hilarion* were professed *Ermities* & *Monkes*, and consequently enemies to those that condemne and reprove *Monasticall* life. After them we haue those which *Saint Gregory* speaketh of in his *Dialogues*, of which many were done by *Monkes* and other *Religious* persons. And to come to our native examples, how many miracles wrought *S. Augustine*, and his company in reclayming of our Country, as *Saint Bede*, and *Saint Gregory* report? to omit those of *Saint Cuthbert*, *Saint Iohn*, *Saint Oswald*, *Saint Dunston*, & diuers other registred by the same *S. Bede*, and our owne *Cronicles*. Which mens religion, it were a folly to call in question

Basil. de Spiritu Sancto.

Greg. in vita eius. Hier.

de viris illust. in vi-

is eorum.

Greg. lib. 3. cap. 23.

Greg. lib. 9. ep. 58.

Bed. lib. 1. hist. cap.

31. Bed. li. 3. 4. 5.

hist.

Der. in
vita Ma-
lachiae.

question what it was, seing that by the testimony of al writers it is as apparent that they were addicted to the Catho-like Roman Church, as that there were any such men at all. Now if we come to later times: let S. *Malachias* so highly commended in S. *Bernards* workes: let S. *Bernards* owne life written by *Gotsfrey* a man of the same time: let S. *Francis* miracles registred by S. *Bonaventure*; S. *Dominickes*, S. *Thomas of Aquine*, S. *Bonaventures* owne, be testimonies whose faith is the truest, seing that all these were themselves Monkes and Fryers, and firstfounders of diuers religious orders, professors of perpetuall pouerty, chastity, and obedience, & vowed persons: All which pointes are condemned by our aduersaries, and maintayned by vs. Finally, to come to Saintes yet fresh in memory, what miraculous things haue beene wrought by S. *Bernardine*, and S. *Catherine of Siena*, of whome S. *Antonine* writeth: by S. *Antonine* himselfe, of whome *Surius* writeth: and in our dayes since *Luther* rose vp, by the Reuerend Father *Francis Xavier* of the Society of *Iesvs* in the *Indies*, whose wonderfull

derfull miracles are not only certayne by most diligent enquiry, and scrutiny made for the true knowledge of them, by the King of Portugall: but the miraculous conuerſion of ſo many thouſandes, yea, & ſo many Kingdomes, as by the ſame were turned from infidelity to the Romane faith, yealdeth an vndoubted aſſurance thereof. Seing therefore that theſe men by our aduerſaries owne confeſſion, and by their liues and writings, are manifeſtly knowne for men of our Religion; ſeing alſo their miracles were ſuch, as ſurmounted all power of coniuring, ſorcery; or enchantments, as the Fathers graunt the giuing light to the blind, lims to thoſe that want them, and reuiuing the dead to be. Seing finally theſe miracles haue beene wrought, either for testimony of their vertue, which cannot be true vertue, without true faith, or for prooſe of their religion, which all authors aſſure vs was the ſame that ours; what greater certificate can we haue of the goodneſſe & integrity of our quarrell, ſince we are ſure, that God the only author of theſe ſupernaturall effectes, cannot witneſſe
any

any kind of vntruth? And to doubt whether these miracles be true, or truly reported, being written by so graue and authentick authors, is nothing els but to condemne all histories, bookes, and registers of antiquity, & only to allow that whereof our owne sight, and sense doth accertayne vs, which is extreme folly. Moreouer if we consider both the sincerity and sanctity of our faith, and the professors therof, and the absurdity and corruption of our aduersaries belief, and behaviour; by the fruites we shall soone know in whose graden the best tree groweth. For as concerning our faith, the principles, rules, and groundes therof are such, that though they be aboue, yet are they not against reason; neither yeald they scope to such as liue according to their prescript, of licentiousnesse or riot, but keepe them in awe and compasse of their duty towaides God and man: whereas the very articles of our aduersaries religion, are of such tenour, that in reason and piety, they cannot be held for religious truthes; nor being beleued, restrayne mens consciences to the limites of vertue

cue, but rather open them a wide gate to desperate and dissolute life. For he that affirmeth all the actions of man, (euen the very best) to bee damnable finnes (as *Caluin* and his followers a- uouch) and therewith that all finnes are of equall deformity and heynousnesse, touching death and damnation; what hart or encouragement can hee haue to follow vertue, or what bridle can hold him from plunging himselfe in the puddle of all vice? seing the one is as great an offence, and as punishable before God as the other: and the same faith, which maketh, that the sinfulness of a good action is not imputed to the doer, is also of the same force, and hath the same effect in any other wicked worke whatsoeuer. Againe he that beleueth the Commandments of God to be impossible for man to keep, and withall that howsoeuer he breake them, it neither can nor ought to make him doubt of his election, which dependeth only vpon Gods predestinatiō, why should he not thinke it folly to endeuour to obserue Gods law, being an impossibility? yea and vpon certayntie
of

of his saluation, become carelesse to breake any Commaundement, and to take what course most pleaseth his sensuall appetite. Further, he that maketh God the author of sinne, and as well the inforcer of man to wicked and impious actes, as the director to any vertue, and withal knoweth that if he be dāned, it shall be for no other sinne, then such as by God himselfe he was constrained to commit, must needes thinke his case most miserable in being so disabled, from auoyding such an offence, & God a most rigorous and vniust Iudge, that condemneth a man for that fault, which he forced him vnto. The effect of which and such like principles, well appeareth in the vnchristian and irreligious behaviour of sundry estates, and specially of the Protestant Ministers, teachers, and defenders of the same, who are knowne in most places to be so loose and lewd, and so far disordered, that their owne sheepe do greatly mislike their vngodly behaviour. But now on the other side for prooffe of the sincerity of our religion, I only appeale to the common experience of Catholikes liues, both in our and for-

mer ages. Let all histories witness their
 sincere dealing, playne wordes, simple
 attire, frugall tables, vnfaigned promises
 assured loue and amity, and most entire
 and friendly conuersation one with an-
 other. Let vs consider their large hospi-
 tality in housekeeping: their liberality
 towards the poore: their readynesse to
 all mercifull & charitable actes. Let vs
 remember their assiduity, and continual
 exercise of prayer: their strait obser-
 uation of long fastes: their austerity and
 rigour in other chastisements of their
 bodies, and we shall find what different
 manners, and fruits proceed from our
 beliefe, and from the Doctrine of our
 new Doctors. Yea, and the chiefest
 thinges layd to our charge by Infidels
 and Heretikes, are, that we keep men
 to much in awe, that we restayne them
 to much from carnall liberty, that we
 haue to much of the Crosse of Christ;
Iudeis quidem scandalum, Gentibus autem
stultitiam. Scandall to the Iewes, and folly
 to the Gentills. So doth *Plinius* report of
 vs in his Epistle to *Troiane*, that we de-
 test all vices, and liue most holy, and
 that we haue only two faultes: the one

1. Cor. 1.

Plin. 2. lib.

10. Ep.

is, that we are to ready to spend our liues in Gods cause : the other, that we rise to early before day, to sing prayles vnto Christ; which faultes our Gospellers of all other take most heede of. So for the most part (excepting those lies, that the Heretikes father vpon vs) the greatest complaintes they haue against vs, are for prescribing fastes, forbidding flesh on certayne dayes, condemning Marriage of Priestes, Monkes, and other vowed persons. For prescribing Confession, Satisfaction, and Penance in this life for mens sinnes. For auouching prayer, fasting, almes, and other good workes as necessary to saluation. For requiring an exact obedience of the temporall to the spirituall, and of all to Christes Vicar here on earth. For condemning the arrogancy of their selfe spirites, refusing all other iudgement in matter of Controuersie, and intelligence of the Scripture, besides their owne : and such like pointes that may any way bridle them, from full liberty of following their carnall appetites. Yet for all they thus disallow our Doctrine, the truth it selfe inforceth them
some-

Sometimes, (as of old it did the very Diuells) to speake most reuerently of our religion, and professors thereof. Luther in his booke against the *Anabaptistes* confesseth, that in the *Popedome* there is most of Christian goodnes, yea all Christian goodnes, and that from thence he & his receiued it. And rehearsing that we haue the true Scriptures, Baptisme, Sacrament of the Altar, the true keyes of iurisdiction, the true office of preaching, the true Catechisme, our Lords prayer, the ten Cōmandements, and the articles of faith; in the end he concludeth with these words: I auouch moreouer (saith he) that in the *Popedome* there is true Christianity, yea the very kernell of Christianity: so that this kernell being but one, according to that, *Vna fides, vnum baptisma*: there is but one faith, and one baptisme; either he must be of our religion, or else by his owne confession, we hauing the true kernell, he hath nothing but the huske and shell for him and his Disciples. Now concerning the professors of our faith, *S. Athanasius, S. Hierome, and Sulpitius* write, that the Infidels themselves beare very

Ephes. 4.

great reuerence, and did much honour to S. Antony, S. Hilarion, and S. Martin. Totila an Arian Prince, honoured highly S. Benedict. Caluin calleth S. Bernard a Godly writer. Luther, Melancton, and the Augustane confession call Bernard, Dominike, and Francis Saintes. All which being (as is before said) Monkes, Fryers, and Religious persons, are vndoubtedly knowne to haue beene far from the Protestants or Puritans religion. And though the Heretikes said nothing, yet doth all antiquity cry, and infinite miracles yeald certayne warrant of the holynesse, and vertue of the Catholike Fathers. But we need not to range farre for examples of good life. For (God be thanked) euen our aduersaries themselves, are so fully perswaded of our good behauiour, that if a man in company be modest, & graue in countenance, words or demeanour, if he vse no swearing, foule or vnseemely speech, if he refuse to ioyne in lewd company, and dishonest actions, he is straight suspected for a Papist. And on the other side, if there be any ruffianly, quarellous, foule spoken, and lewdly conditioned, he is
neuer

neuer mistrusted for a Papist, but taken for a very sound and yndoubted Protestant. Let also the recordes of Assises and Sessions be searched, and let it be but shewed amongst so many hundred Protestants, as are yearly executed for felonies, murders, rapes, extortions, forgeries, and such like crimes, how few Recusantes haue beene euer (in so many yeares) attached iustly with such like offences. Let but the neighbours of Catholike, and Protestant Gentlemen be witnesses who liue best, and are readiest to all good deedes and workes of charity. Let the Iaylours and Keepers of prison reporte, what difference they find in the liues of Catholike and Protestant prisoners. And if all these say as the truth is, that we go beyond the other in Christiā duty, then may we by their owne testimonies, auouch the tree of our religion to be good, seing that (as Christ saith) *An euill tree cannot bring forth good fruit.* Mat. 7. Wherby we may also inferre that the religion of our aduersaries is euill, sieth the fruites thereof are so extreme bad, as dayly experience sheweth, that euen among Heathens and Infidels

fidels there is found more truth, honesty and conscience, then is now in the Protestant multitude; so well haue they profited in the licentious principles of their religion. Against whome we must remember that the Apostles vvere not without cause called *Salt of the earth, & Light of the world*, but for that their Doctrine should haue effects agreable to the properties of these thinges. For as the Salt preserveth flesh from the vermine, stench, and corruption, and the light is a meane to discern the good from the bad, the myrry from the cleane way, our friend from our foe: so doth the true faith giue remedies against all stench and corruption of vice, and sheweth the path of vertue and truth, from the dirty way of sinne and errour.

CHAP. VII.

That the Estate of the persecuted in a good cause, is Honourable.

The seventh
cause of
comfort.

NOVV as concerning your Estate, how can that be but honourable, where your quarrell is so good? seing the cause honoureth the combate, and assureth

assureth you of the finall victory. Your counterpeeres are mighty, their force very great, their vantage not vnknowne, their malice experienced, their tormēts to flesh and bloud vtollerable: but your Captayne hath alwayes conquered, your cause hath been alwayes in the end aduanced, your Predecessors neuer lost the field; wherfore then should you haue lesse hope of the victory? Christianity is a warfare, and Christians spirituall Souldiers; their conflicts continual, though their enemies be diuers. In the beginning our faith was planted in the Pouerty, Infamy, Persecution, and Death of Christ: in the Progresse, it was watered, and dunged with the bloud and slaughtered limmes of Gods Saints: and it cannot come to the full growth, vnlesse it be fostered with the continuall showres of Martyrs wounds. You are the choyle Captaynes, whom God hath allotted to be chiefe actors in the conquest. Your veynes are conduets. out of which he meaneth to deriue the streames, that shall water his Church: he hath placed you as the fairest and surest stones, in the forefront of his building,

to delight his friends, and confound his enemies; with the beauty and grace of your vertuous life, and patient constancy. Now is the time come, for the light of the world to blaze out beames of innocency: for the salt of the earth to season the weak soules, bending to corruption: yea and for the good shepheard to spend his life, for the defence of his seely flocke. *Tempus putationis aduenit*: The lopping time is come: and to the intent the tree of the Church may sprout out more abundantly with young twigs, the branches and bowes of full growth are lopped. Now is that time come of which Christ fore-warned vs: *Erit vt qui occiderit vos, arbitretur se obsequium prestare Deo*. It shall come to passe that he that killeth you, shall thinke he doth God a good peece of seruice. And (as S. Cyprian saith) *Fiunt ecce quae dicta sunt; & quando fiunt quae ante predicta sunt, sequentur, & quaecumque promissa sunt, Domino ipso pollicente, ac dicente: Cum autem videritis haec omnia fieri, scitote quoniam in proximo est Regnum Dei*. Loe the things that were said, are now done; and now such that it is fulfilled that was foretold, that which was promised

Can. 2.

Ioan. 16.

Cyprian.
de mortali-
tate.

Luc. 21.

misde will be also performed, our Lord himselfe assuring it, and saying: when you see all these things to come to passe, then knowe you that the Kingdome of heauen is neare at hand. When we see the flower, we hope for the fruit, and take it as a preface of a calme, temperate, and pleasant season. Our flowers that foreshew the happy calme of our felicity, grow out of these thornes, and of these bryars must we reape our fruit. If the stalke wound, the flower healeth: if the reaping be troublesome, the fruit is the more delightfome. Let no man deny the Sea to be deepe (saith S. Ambrose) because the shoares be shallow, nor heauen to be cleare, because it is sometimes cloudy, nor the earth to be fertile, because it is somewhere vnfruitfull, nor the crop of corne to be good, because it is mixed with barren oates: so thinke not the harvest of a good conscience to be lost, though it be interrupted with some sorrowfull and bitter flowers. The ignorant peraduenture will condemne vs, that thinke it no folly to make account of the gall of Tobias fish. Let them muse at our madnesse that most willing-

1. Cor. 2.

ly feede on *Sampsons* honicombe, when it is taken out of the *Lyons* mouth. Let vs not regard their phreneticall laugh-
ters, and rauing scoffes: *Animalis homo non percipit ea, quae sunt Dei*: A sensuall man vnderstandeth not the thinges appertayning to God. We know that the flower of *Iesse* gaue his most pleasant sent, and came to his full growth vpon the Crosse: we know that the fruit of life was not gathered without thornes: we know finally that gall was chosen in extremity, by the most experienced and perfect taster, and the honicombe not eaten til after his resurrection, when it was in a manner fetched out of the *Lyons* mouth, whome he had by his death victoriously foyled. Our choyse agreeth with our Captaynes examples, and both the time, and our cause moueth vs thereunto. If two keyes were offered vs, the one of gold, set with diamonds, rubies, and pearles, curiously wrought, & hanged in a chayne of great price; the other of old rusty yron, vnhandsome and shapelesse to behold, tied in a rotten corde, and yet this the true keye to infinite treasure, the other to
a sinke

a sinke of corruption, and a dungeon of despaire; which of these two keyes, were in reason to be desired? This rusty keye is trouble and affliction, the keye of gold, worldly prosperity. That openeth heauen gates: (for, *per multas tribulationes oportet introire in regnum Dei*: by many tribulations must we enter into the Kingdome of God) this other openeth hell dores: *Multos enim perdidit aurum & argentum*: For many, hath gold and siluer cast away. We must now remember the last will, that (as Saint Ambrose saith) Christ made vpon the crosse. *Auctor pietatis in Cruce pendens, Testamentum condidit, singulis pietatis opera distribuens; Apostolis persecutionem, Iudæis corpus, Patri Spiritum, Virgini Paranympum, Peccatori infernum, Latroni Paradisum, Christianis verè pœnitentibus Crucem commendauit. Vnde (inquit Maximus) omnis Christiani vita qui secundum Euangelium vixerit, crux est, et Mart.* The author of life hanging vpon the Crosse made his will, allotting to euery one workes of piety: to his Apostles persecution, to the Iewes his body, to his Father his soule, to the Virgin a Paranymp, to the Sinner hell,

Act: 14.

Eccles: 8.

Ambr: serm. de Passio.

Gal. 6.

.2. 1603

Tertull.
Apol.
cap. 30.

hell, to the theefe Paradise, to the repentant Christians he cōmended the crosse. Whereupon S. *Maximus* well saith, that all the life of a Christian, that will liue agreeable to the Ghospell, is a prepetuall crosse and martyrdome. We must now acknowledge our profession, and not be ashamed of our inheritance, which Christ allotted vnto vs. VVe must say with S. Paul, *Mundus mihi crucifixus est, & ego mundo*: the world is crucified vnto me, and I to the world. To put themselves in mind of this, the old Christians in *Tertullians* time, were wont to pray with their armes stretched out, as men already crucified in mind, and ready in Gods cause to be crucified also in body. Whereupon *Tertullian* speaking of this gesture in prayer, saith: *Sic itaque nos expansas, ungulae sediant, cruce suspendant, ignes lambant, gladij guttura detruncent, bestia insiliant. Paratus est ad omne supplicium, ipse habitus orantis Christiani*. While we are thus praying with our armes spread abroad, let the hookes digge vs, the gibbets hang vs, the fires consume vs, the swordes cut our throates, the beastes flie vpon vs. The very behauour of a Christian

stian in prayer, sheweth him ready to all kind of tormentes. A wise shipmaster, when he setteth forth from the shoare, and goeth to Sea, laying aside the remembrance of wife, children, house, and family, imployeth his body and mind only to the due performance of his office, in auoyding the daungers, and directing his ship to a gaineful hauen. You are now launched out of the porte of worldly prosperity, into the Sea of temporall discomfort in Gods cause: and therefore it behoueth you, to vncumber your selues of al earthly cares. You must display the sayle of your soule, vpon the mast of Christes Crosse, betake you to the tackling of vertue, keep your hand vpon the sterne of good order and discipline, and being parted from earth, lift vp your eyes towards heauen. You must direct your course by the motion of the starres and planets, that is, by the example of former Saintes, that so hauing Christ for your Pilot, the inspirations of the holy Ghost for your gale, you may goe through the stormes of persecution, overcome the surges of worldly pleasure, passe the shelves of alluring

Can. 4.

alluring occasions, auoyde the shipwrack of deadly offence; and finally safely arriue to the port of life and perfect repose. Now is the time whereof the Spouse in person of the Church said, *Surge Aquilo, & veni Auster, persfla hortum meum, & fluant aromata illius*. Arise North, and come South winde, blow my graden, and let the spice thereof flow downe. These windes now blow, and it is now time that the spice fall, and the vertues and constant examples of Saintes, that lay hidden and couered among the leaues, be with this persecution shaken from them, and laid open for euery one to gather. We must now ascend *ad montem mirrhe*, to the mount of mirrhe, which is in tast bitter, and *ad collem iburis*, to the hill of frankincense, that giueth no sweet sauer, but when it is by fire resolved. Our heauenly smith hath now brought vs into the forge of triall, & kindled the coles of persecution, to proue whether we be pure gold, and fit to be laid vp in his treasury. Now while this wind is stirring, commeth the winnower with his fanne, to see who is blowne away like

like light chaffe, and who resisteth to the blastes like massy wheate. That which lyeth hidden in the yonge blade of corne, is displayed in the ripe eare; that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equall, whome triall prooueth of vnequall faith: the persecutors Tribunal sheweth what was couered in the budde, agreably to that saying, *By their fruit you shall know them*. Many flowers promise a multitude of fruit, but when they are once put to the prooffe by stormes of winde, very few perseuer to the full growth: so many seeme faithfull in the calme of the Church, but when the blastes of aduersity bluster against them, fewe are found in the fruite of Martyrdome. The cunning of the Pilot is not knowne till the tempest ryseth, nor the Captaynes courage till the warre beginneth, nor the Catholikes constancy till the Persecutour rageth. Persecution (as Tertullian noteth) is, *Pala* *Tertul. de*
que Dominicam aream purgat, scilicet Eccle- *fuga in*
siam, confusum aceruum fidelium euentilans, persecut.
discernens frumentum Martyrum, & paleas
negatorum. The shouell which purgeth
 our

our Lordes floore, that is the Church, fanning the confused heap of the faithfull, and seuering the corne of Martyrs, from the chaffe of deniers. This is the ladder which Iacob dreamed of, which shewed to some the way into heauen, and to others the descent into hell. This is the water of contradiction by which Gods seruantes are proued, according to that : *Probasti in tentatione, iudicasti ad aquas contradictionis*. Thou hast taken trial by rentation, and iudged vs at the waters of contradiction. This is the water at which our heauenly Gedeon, trieth who are fit Souldiers to assist him against the *Madianites*, and he seuereth such as fall on their knees, for greedines & thirst of worldly vanities, from thole that reach with their hand so much only as their necessity requireth. Of whome God saith, *in trecentis viris qui lambuerunt aquas, liberabo vos*. In those three hundred men that haue licked the waters, will I deliuer you. S. Chrysostome reporteth that the shepheards of Cappadocia, for the care they haue of their flockes, many times lie three dayes togeather couered with snow : and they of *Lybia* are contented

Chrys. ho.
29. in Ep.
ad Rom.

contented whole monethes to wander after their flockes in those desertes, that are full of cruell wilde beastes, preferring the care of their catell, before their owne daungers. How much more are the Pastors, yea all the Catholikes of this time, bound to endure the pinching and freezing cold of what aduersity soeuer, yea and the hazardes of cruell persecutors, that like wilde beastes haue turned this vineyard of our counry into a barren deserte, rather then to suffer (so much as in vs lieth) Christs flocke either to be scandalized by our example, or destitute of our necessary endeouours? For as in a serious and earnest battayle, whereupon the state of the common wealth depended, & the King him selfe were in complete harnesse, and with his weapons ready in person to fight for his Kingdome: If any of his Nobles, should come into the field with a fanne of feathers, instead of a buckler, and a poeie of flowers, instead of a sworde, and in euery other respect more like a carpet-Knight, then a man of armes; the King could not but take it in very euill part: so surely must Christ, if in this spiritual

N

warre

war against his Church, for which he fought in person, and received so many woundes, we should looke on, more like worldly wantons, then true Souldiers, and not be as ready as our King & Capayne to venture our liues in the same quarrel. Now therefore is the time, that it standeth vs vpon, to shew prooffe of our selues. Now must it be knowne whether we be *vasa in honorem*, or in *contumeliam*, vessels of honour, or reproach; whether we be signed with the name of the Lambe, or touched with the marke of the beast Antichrist; whether we be of the wheate, or of the cockle; and finally whether vve belong to the flocke of Christ, or the heard of Beliall.

Apoc. 14.

CHAP. VIII.

The Honour of Imprisonment for the Catholike Faith.

The 8.
cause of
comfort.

AND a thousand times happy are you, vvhose prisons are proofes, whose chaynes are pledges of your future immortality. And thousand times happy (I say) whose estate is both glorious here, & a sure away to an vnspcakable glory of the world to come. For
(as

(as S. Cyprian saith) *Longo temporum ductu glorias vestras non subtrahitis, sed augetis: Cyp.ep.4.*
tot vestra laudes, quot dies; quot mensum curricula, tot incrementa meritorum: By the long tract of time you diminish not your glory, but increase it: so many are your prayles, as dayes; so many increases of merits, as courses of monethes. Of you there is no doubt whether you be for the barne, or for the fire: for you being there layd vp, like cleane wheate, and pretious corne, *Hospitium carceris horreum computatis: Cyp.Ibid.* your lodging of the prison, you account your barne. For though the prisons be in themselues foldes of Sathan, to harbour his lewd flocke, yet when the cause ennobleth the name of a prisoner, the prisoner abollith the dishonour of the place. What thing of old, more odious then the Crosse? what place more abhorred then the mount Caluary? what roomes more reproachfull then the Cripes, Grotes, and Dungeons of Saintes? Yet now what thing more honourable then the holy Crosse? what place more reuerenced then the foresaid Mount? what sanctuaries more desired then the dungeons

of Saintes? So doth God defeat the Diuell of his vsuall hauntes, and of kennels ordayned for the couching of his bel-houndes, frameth mansions of great merit, and portes of saluation for his owne seruantes. A repraechfull thing it is to be chayned in sinne, giued in wickednesse, and shut vp in the deadly prison of mortall offence. A miserable thing it is, to be enthralled in the vassallage of the Diuell, in the seruile subiection to our lawlesse appetites, and in the slavish bondage of worldly vanities. But, *O pedes feliciter vincti, qui itinere salutari ad Paradisum diriguntur!* O pedes *compedibus & trauersarijs interim cunctabandi, sed celeriter ad patriam glorioso itinere cursuri!* O feete happily chayned; which are directed a safe way to Paradise! O feete for a time foreflowed with fasters and boltes, but shall hereafter with a glorious iourney swiftly runne vnto their country! Honourable it is in Gods quarrel, to be abridged of bodily liberty, for maintayning the true liberty and freedom of our soule. The birdes being vsed, and naturally delighted with the full scope of the ayre, though they

Cypr. ep.
89.

be neuer so well fedde in the Cage, yet
are they alwayes poring at euery cra-
ny to see whether they may escape. For
why, they vnderstand not, that in the
Cage they are both surer from the kyte,
hauke, and Fowler, then abroad; nei-
ther marke they the benefit of their as-
sured repayre, from hard weather and
worke foode; but for a reasonable crea-
ture, and withall a Christian Catholike,
so much to affect a dangerous liberty,
as not to account of the benefit of his
prison in so good a cause, it cannot but
be thought an imperfection; especially
considering how many perils of our
soule are out off therby, & how highly
our spirituall welfare aduanced. Let vs
not in this be like the senselesse birdes,
but rather imitate them in another pro-
perty, which is, that in the Cage they
not only sing their naturall note, both
sweetlier and oftener then abroad, but
learne also diuers other, more pleasant,
and delightfome: so we both keep, and
oftener practise our wonted deuotions
and besides learne new exercises of ver-
tue, both for our owne comfort, and
example of others. And when might

you so freely range among the quires of Angels, as when you are sequestred from the distractions of vaine cōpany? when could you take a fuller repast of the sweet fruits of prayer and contemplation, then when the onyons, garlick and flesh-pots of *Ægypt* are furthest out of sent and sight? Your eyes are not too much troubled with impious & wicked sightes: your eares not annoyed with bloudy outcries and heynous blasphemies: you are quit from many scandales, and seuered from occasion of diuers tentations: Finally, thinke not of the name of a prison, and you shall find it a retyring place fittest to serue God. If it restrayne you of temporall comforts, your booty is gainefull, that by losse of transitory deserue eternall. If your body be chastised, your soule is cherished, and the pynning of the one, is the pampering of the other. You forsake a Paradise of poysoning delightes, for a place that yealdeth cause of grounded and true solaces: yea, and (as *Tertul-lian* noteth) if you waigh from whence you came, and where you are, you shall find, that you are rather deliuered out, then

then committed into prison. Greater darknesse hath the world, which inueigleth and blindeth not only the eyes, but the hartes of men. Heavier chaynes and shackles doth the world lay on vs, which do fetter and entangle our very soules. Farre worse ordure and stench doth the world breath out, I meane ribaldry, carnality, and all kind of brutish behauiour. Finally, more prisoners and guilty persons hath the world, the whole generation of mankind, not to be iudged by the vmpeer-shippe of any eathly Magistrate, but by the censure and verdict of Almighty God. Happy therefore are you, if you can reckon your selues translated out of prison, into a place of preservation, which if it be combred with darknesse, your selues are lampes to light it: If it charge you with guines, yet are you loose & vnbound towards God: If you be pestered with vnsauoury smell, you are Frankincense and saour of sweetnesse: If it affright you with expectatiō of Iudges: your selues hereafter shall iudge nations, and rule ouer people. With this saying of Tertullian doth S. Cyprian agree

Sap. 3.

Cypr. ep. 65.

« O blessed prison (saith he) which your
« presence hath honoured! O blessed pri-
« son that sendeth the men of God to hea-
« uen! O darkenesse, brighter then the
« Sunne it selfe, and more cleere then the
« light of this world, where the Temples
of God are now placed, and your mem-
bers sanctified with your diuine con-
fessions of your faith. Let them com-
playne of the difficulties of the prison,
that haue fastened their affection vpon
worldly vanities. A Christian Catho-
like, euen out of prison hath renouiced
the world in his Baptisme, and it little
importeth in what place he be in the
world, who by promise and profession
hath vowed neuer to be of it. Let them
complayne of the prison, that know
not the glory and soueraine preroga-
tiue of that place: but for a Catholike,
that hath Christ for his author, the A-
postles for his witnesse, and former Saints
for testimonie, how Honourable it is
to suffer in Gods quarrell, it is a great
shame not to thinke worthily and reue-
rently therof. One that knoweth not
the vertue of herbes, when he walketh
in the fieldes, or hills without any regard
treadeth

treadeth vnderfooie; whatsoeuer groweth in his way, making no more account of one herbe then of another: but if he come into a Physicians house, where he seeth many, not only hollesome herbes, but to his thinking strong & vnflauoury weedes, he neuerthelesse conceiueth, that there is in them some secret vertue to cure diseases: and if he see the experience of their operation, much more accounteth he of them: and whereas before he trampled with contempt vpon them, he now would be as carefull to gather them: Euen so one that knoweth not the vertue & honour of the Crosse, chaynes, & prisons of Christ, despiseth and abhorreth them, as contemptible & dishonourable thinges: but if he come into this Schoole of our heavenly Physician (I meane the Scripture) and there see these thinges had in account, and view the strange operation of them, not only in Christ himselfe, but in Saint Paul, S. Iohn Baptist, & others; how can he choose but haue them in great esteeme, and be ready if occasion serue, to trie the force thereof in his owne selfe, howsoeuer the ignorant iudge them as vnprofitable

table weedes, and badges of disgrace? What place of more price then Kinges Pallaces, yea what place so glorious as heauen? and yet S. Chrysostome saith that Kinges Courts, and heauen it selfe yealdeth to the glory of the prison, that harboureth Christes prisoner. For as the Princes presence honoureth the basest cottage, and maketh it more esteemed and resorted vnto, then the most stately buildings: so the presence of Gods prisoner in the most infamous dungeon, maketh it a court and resort of Angels, and a Paradise where God himselfe delighteth to walke, and taketh pleasure in the constancy of his afflicted seruants. For such is the honour that the chaynes giue him that is a captiue in Gods quarrell, that his roome whatsoeuer it be, is honourable, and he by his fetters more richly adorned, then he could be with any Princely or Imperiall robes. *Mardocheus* was not so much honoured with *Assuerm* royall garmentes, nor *Salomon* so glorious in his coslie habite, nor *Herode* so adorned, when he sought in his gorgeous attire to boast himselfe for a God; as S. *Iohn Baptist* was, when he

had

had atchiued that Title *Ioannes in vinculis*,
John in chaynes. Yea, imagine not only
 what pompe hath of any Emperour or
 worldly Potentate byn shewed in gold,
 jewels, or any ornamentes of highest
 price, but also what might be shewed, if
 mans with might be put in execution :
 yet may it still be said with S. Chryso-
 stome : *Padet diuitias & auream munditiem* *Ibidem.*
huiusmodi conferre vinculis : I am ashamed to
 compare riches, or the purenes of gold,
 with such chaynes. For in truth they are
 but base comparisons, in respect of o-
 ther thinges of greater preheminance,
 which neuerthelesse amount not to the
 dignity of being chayned for Gods
 cause. It was a great prerogatiue to be
 an Apostle, a Doctor, an Euangelist : It
 was a singuler fauour to be rapt into Pa-
 radise, and to the third heauen, to heare
 secrets that it is not lawfull for man to
 speake. It was a rare priuiledge to heale
 any disease, not only with the touch of
 his handes, but with the touch of his
 very handkerchers and girdles : And
 yet Saint Chrysostome of these thinges *Chrys. ibid.*
 sayth : *Admiranda quidem fuerunt ista, sed*
non qualia illa : casum autem multis plagis,
conice-

coniecerunt in carcerē. Marueylous things were these, but not like to those other: whipped with many stripes; they cast him into prison. And this S. Paul himselfe seemed to acknowledge, in that writing to Philemon, he omitteth his vsuall stile of *Paulus Apostolus*, or *Servus Iesv Christi*: Paul an Apostle, or Servant of Iesvs Christ; and beginneth his Epistle with, *Paulus vinculus Iesv Christi*, Paul a prisoner of Iesvs Christ: wherein hee seemeth to followe the custome of great personages, who when from inferiour dignities they are enhauced to more honourable Titles, they alwayes in their letters omitting the other, set downe their principall stile, proper to their now attained preferment. But now to speake of the highest glory, which men chiefly esteeme; what place more acceptable then heaven? what seat more to be wished then the thrones on Gods right hand? what company comparable to the fellowship of Angels? what dignity so great as to be one of the Celestiall spirits, that haue their roome next vnto God? And yet S. Chrysostome thought S. Pauls prison a worthier place,

place, his clogges and chaynes worthier
leates, his fellow-captiues more honou-
rable company, and the state of Christs
prisoner a more surpassing dignity. And
if you aske the cause, he will answer,
for that it is more glorious to a stout
Souldier, more pleasant to a true louer,
to suffer for their Captayne, and labour
in seruice of their loue, then to be ho-
noured by them. *Potius mihi habetur affici*

pro Christo, quam honorari à Christo: I account
it more honourable (saith he) for Christ
to be troubled, then of Christ to be ho-
noured. For if Christ becomming man,
stripping himselfe in a manner of his
Maiesty, thought it not so honourable to
be in his glory, as for vs vpon the crosse;
how much more ought we to deeme it
a singuler preferment, to suffer for his
sake? The Apostles did greatly reioyce,
that they were vouchsafed with this ho-
nour. *Ibant gaudentes à conspectu Consilij, quod*

Act. 5.

*digni habiti sunt pro nomine IESV consume-
liam pati:* They went reioycing from the
presence of the Counsell, for that they
were thought worthy to suffer reproch
for the name of IESVS. But we neuer
reade, that they so reioyced at their
power

Matth. 5.

power ouer Diuells, the gift of miracles, or other like especiall fauours, which well declareth how much they prized their persecution, more then their authority. And therefore Christ said, *Beati estis*, not for commaunding Diuells, nor for raising the dead, or healing the lame, or working of infinite wonders: but *beati estis cum maledixerint vobis homines, & persecuti vos fuerint, & dixerint omne malum aduersus vos, mentientes propter me*: You are blessed when men hate you, and persecute you, and speake all the euill they can against you, belying you for my sake. But if it were a blessednes to worke wonders, in this respect also the chaynes of Christ were able to make vs blessed.

Act. 16.

What greater myracles, then for those that are fast bound, to vnloose? for those that haue their handes manacled, and their teete fettered, to shake the foundations of the prison: to open without key or other materiall instrument locked & fast barred dores: to vnchayne not only the fast bound bodies, but the enthralled and captiue soules? What straunger thing then the same chayne, that bindeth the body in earth, to bind the soule to

to God in heauen; to make a prison of miscreantes, a Church of Christians; and the nest of Vipers, a nursery of Saintes? What greater wonder then laylours to desire to be vnbound by their chayned captiues, and yeald themselues voluntary prisoners to those, whome they violently kept in durance? And if these seeme small matters, consider what reuerence the very senselesse and vnreasonable creatures beare vnto Christes chaynes. The Viper durst not sting the hand of S. Paul, that those chaynes had bound. Neither tempest, storme, sea, nor shipwracke could drowne those passengers, whome these chaynes defended. Howe did Felix tremble and quake at chayned Pauls speeches? how much were other hartened and comforted by the force of his fetters? how many did he bring to Christ, while he was bound for him, glorying in them as so much the fairer, in that they were bred in his captiuity? Now what prisoner for Gods cause would not cry with Dauid: *funes ceciderunt mihi in praclaris*: my bandes fell out to my great glory? Who would not willingly harken to those

comfor-

Act. 23.

Act. 27.

Act. 24.

Act. 27.

Philip. 1.

Psal. 15.

comfortable speeches, that exhort vs to
imbrace the chaynes of wildome, that
is of Christ, the wildome of his Father?

Eccles. 6.

*Injice pedem tuum in compedes illius; & in tor-
ques illius collum tuum; subijce humerum tuum
& porta illam; & ne acutueris vinculis eius; &
erant tibi compedes eius in protectionem forti-
tudinis, & bases virtutis, & torques illius in
stolam gloriae. Decor enim vitae est in illa, &*

*vincula illius alligatura salutis: Put thy feet
into her fetters, and thy necke into her
chaynes; set vnder her thy shoulder, and
carry her, and take no rediousnes in her
guyues, and her fetters will be vnto thee
a fortresse of strength, and foundations
of vertue, and her chaynes a stole of glo-
ry. For the beaurty of life is in her, and
her guyues are bands of saluatiō. Where
beganne Ioseph to be made a decipherer
of dreames, a searcher of secret interpre-*

Genes. 40.

tations, but in prison? Where did Hiere-

Jerem. 33.

*miias Prophetic most boldly and truly
the ouerthrowe of his enemies, but in*

Judic. 16.

*prison? Where did Sampson recouer his
strength, and victoriously reuenge him
selfe vpon the Philistines, killing more at
his death, then in his life; but quando e-*

ductus de carcere Iudebat corpus eius: when he

was

was brought forth of prison to play before them? *Manasses* a most wicked Idolator, and an impious King, was neuer conuerted vntill he was captiue. *Ionas* came not to full knowledge of his fault, but when he was imprisoned in the *VVholes* belly. *Iosephes* brethren neuer entred into consideration of their offence in betraying him, but when they were kept in restraint. So that we see the prison is a Schoole of diuine and hidden misteryes to Gods friendes, a fountayne of reuenge against his enemies, & a cell of repentance to carelesse offenders. O how true a saying is that: *In funiculis Adam traham eos, in vinculis charitatis!* In the bandes of *Adam*, will I draw them vnto me, and in the chaynes of charity. How truly may they be called chaynes of charity, and loue, that haue not only force to appease the iustice, and stirre vp the mercy of God, but euen haue power to suppress, and bridle the vnflexible enmity that nature hath engraffed? *VVho* could liue vntoucht among hungry Lyons, but a *Daniel*, and Gods prisoner? *VVho* could walke in the midst of the flames with-

2. Paral.

33

Ion. 2.

Genes. 44

Osee. 11.

Dan. 6.

Dan. 3.

Dan. 3. out burning, but such as were bound &
 should haue been burned in Gods quar-
 rell? These S. Basil compareth to a stone
 called *Amianthon*, which is of that nature
 that in the fire it becommeth as bright
 as a fire-coale, and taken out, is cleerer
 then at the casting in, & cannot be any
 way stayned or defiled. For their bodies
 were not only as gold purged, but more
 then gold, not so much as dissolued; and
 came purer out, then they were cast into
 the fornace. These are they, that are vi-
 sited by Angels, as S. Peter: fedde by
 Prophets, as *Daniel*: honoured by hea-
 uenly light and earthquakes, as S. Paul,
 and *Sylas*. Of these it is verified, that de
 Eccles. 4. *carcere, & vinculis, catenisque egrediuntur ad*
regnum. From prison, guyues, & chaynes,
 they come out to a kingdome: as in
 Genes. 39. *Ioseph* and *Daniel* appeareth, the one be-
 ing made Lord of all *Agypt*, and the o-
 ther againe made one of the three chiefe
 vnder *Darius*, and both from the thrall
 of the dungeon, aduanced to the throne
 of Princely dignity. In these haue all
 we afflicted Catholikes our chiefe con-
 fidence, hoping that their chaynes will
 pleade for vs, their prisons protect vs,
 and

and their prayers obtayne vs some end
of our miseries. We doubt not, but *Do-*
minus de calo in terram aspexit, vt audiret *Psal. 101.*
gemitus compeditorum: Our Lord hath
looked from heauen into earth, that he
might heare the groanes of the chayned
in prison. VVe assure our selues, that
Exaudiuit pauperes Dominus, & vinctos suos *Psal. 68.*
non despexit: Our Lord hath heard the
poore, and hath not neglected the chay-
ned for him. And therefore do we
daylie cry, *Introeat in conspectu tuo gemitus* *Psal. 78.*
compeditorum: Let the groanes of thy
prisoners enter into thy sight. VVher-
fore be not you dismayed, but rather
take comfort in your present estate. If
you be despised by the badde, you are
honoured of the good; if you be disgra-
ced of men, you may right well looke
for your prayse from God. S. Iohn Baptist
was alwayes worthy of honour, both
in respect of his rough habite, his hard
diet, his innocent life, his high fun-
ction, and greate prerogatiues: yet so
long as he was at liberty, that the
people runne admiring his life, and re-
uerencing his person, we heare no great
mention made by Christ of him; but
O 2 when

Matt. 11.

when he was once become *Ioannes in vinculis*, Iohn in chaynes, fallen into worldly disgrace, and preferred to this Christian honour, the Captayne straight sounded the souldiers renowne, & God himselfe rehearsed the Catalogue of his diuine prayfes. Which though they alwayes were so great, that they could neuer haue bin worthily inough by mans tongue rehearsed: yet were they neuer so worthy to be vttered by Chists owne mouth, as when they had their chiefe complemēt & perfection, which was the honour of his chaynes. Now let the captiues of the world flatter the selues with the vaine Title of liberty. Let them triumph in their chaynes of gold; in their iewels of pearle, and pretious stone; in their gorgeous and stately robes. Let them boast of their freedome, when euery thrid and ornament about them, is a manifest marke of their captivity: when (I say) their tongues are thrall to Potentates eares, their actions & all their behauiour framed to the liking of great personages eyes; their sense, bodies, and minds seruite to their owne sensualities. It is
with

with them (as *S. Chrysostome* noteth) as
with Kinges, that are taken captiues by *Chris. hom*
a barbarous prince, who for their grea- *18. in 1. ep.*
ter ignominy, and his owne glory, suffe- *ad Tim.*
reth them to keep on their Princely
robes, and to weare their Crownes, and
in this attire forceth them to most base
and seruile offices. For so these that on
the one side by their brauery seeme of
great might, and at large liberty; on the
other if you consider their flauish acti-
ons, most base and filthy, and their day-
ly drudgery in sinne, you cannot but
deemethem so much the more misera-
ble, in that seeming glorious, they are
enthralled in so heavy a bondage. For
as oftentimes the lightening though it
leaueth the veluet & costly scaberd whole,
yet it cōsumeth the more worthy thing,
that is the sword, which by the lightnes
of the scaberd is easely perceiued: so
that pernicious fire-flash of sin, though
it leaueth the body and goodes sound, and
impaire not the outward state: yet kil-
leth the soule, & leaueth it dead, where
of the gaudy lightnes of their outward
behaviour, is no obscure signe? Let vs
not yeald to such folly, but rather re-

Cyp. ep. 4.

ioyce in our enclosure, and glory in our bandes, remembring that the longer we weare them, the more honour we shall purchase by them, and the better we like them, the more benefit shall we reape of them. *Semel vincit* (saith S. Cyprian) *qui statim patitur; at qui manens semper in pœnis, concreditur cum dolore, nec vincitur, quotidie coronatur.* He hath but one victory that straight suffereth; but he that alwayes dwelling in payne, doth encounter with sorrow, and is not conquered, is euery day crowned. And againe, blessed is that part amongst you (saith the same Saint) that remayneth in prison, *ad meritum titulos ampliores tormentorum tarditate proficiens, habitura tot mercedes in celestibus premijs, quot nunc dies numerantur in pœnis:* Proceeding by the lingring of your tormentes to more ample Titles of merit, and sure to haue so many rewardes in the heauenly payment, as there are dayes reckoned in present paynes. These are the true ornamentes for Christians to boast of. This captiuitie is our principall freedome, and the prisons are portes where God harboureth with vs heere, & from whence
he

he conueygheth vs into the shoare of eternall felicity. Of this saith Saint Cyprian: *Imposuerunt quoque compedes pedibus vestris, ac membra felicia, ac Dei templa infamibus vinculis ligauerunt, quasi cum corpore ligetur & spiritus, aut aurum vestrum ferri contagione maculetur*: They haue put shackles vpon your feete, and haue bound your happy members, Temples of God, with infamous chaynes, as though the Spirit could be bound with the body, or your gold could be stayned with the contagion of their yron. But comfort your selues, and thinke this intreaty no hard vsage; howbeit in them, it proceedeth of a malicious hatred. For, *dicatis Deo hominibus, & fidem suam religiosa virtute testantibus, ornamenta sunt ista non vincula: nec Christianos pedes ad infamiam copulant, sed clarificant ad Coronam*: To men consecrated vnto God, and with religious vertue professing their faith, these are not chaynes but ornamentes: neither do they fetter Christian feet to their infamy, but honour them to their Crowne and glory. Of this did Salomon forewarne vs, shewing vs the protection and care that

Cyp. ep.

89.

Cyp. Ibid.

Sap. 10.

God hath of those, that suffer for him,
and how glorious estate they be in.

*Descenditque cum eo in foueam, & in vinculis
non dereliquit illum, donec afferret illi sceptrum
regni, & potentiam aduersus eos, qui eum de-
primebant: & mendaces ostendit, qui macula-
uerunt eum, & dedit illi claritatem eternam:*

He descended with him into the pit, &
forsooke him not in his chaynes, till he
brought him a scepter of a Kingdome,
and power against those that did op-
presse him: and shewed them liers that
did defame him, and gaue vnto him an
eternall glory. Remember therfore the
goale, and you shall comfortably passe
ouer the race; regard not so much where
you are, as where you shall be. Thinke
not so much of the comforts that you
want, as of the wager that you winne.
Griue not at the company from which
you are barred, but reioyce in that to
which you are prepared, & assure your
selues that how few soeuer you see, yet
are you not alone, to whome Christ and
his Angels haue continuall accessse. *Solus
non est cui Christus comes est, solus non est qui
templum Dei seruans, vbique fuerit sine
Deo non est:* He is not alone (saith S. Cyprian)
who

Cypr. ep. 6

who hath Christ for his fellow, he is not alone that keeping the Temple of God vndefiled, where loeuer he be, without God he is neuer. Finally, considering that our life is but a warfare, & we alwayes in the field against our professed enemies, to whome in our baptism we did bid battaile, by defying & renouncing them: seing also the times be such, that those which sticke vnto the truth, are in a manner designed to the slaughterhouse, in so much that we may truely say, *Propter te mortificamur tota die, estimati sumus velut oves occisionis*. For thy sake we are mortified all the day, & are accounted as sheep for the butchery: These things (I say) considered, let vs take our prison as a place of preparation, and a priuate Schoole of exercise, to trayne and instruct vs for the publike, serious, and most sharpe frayes. For (as *Tertullian* saith) it is not for the aduantage or bechoofe of a valiant Souldier, to come from disportes to bloody strokes, or from the carpet to the camp; but it is necessary to be hardened first in rough intreaty of themselves, in hard vsage & toyle some trauailes. For so in peace,

Psal. 45.

Tertul. l.
ad Mart.

they shall learne to digest the disasters and incommodities of warre, & by these forerunning labours inure their body to vnease, and foster the courage and prowess of their mindes. Happy therefore are you, what troubles soeuer you sustayne, for the exercise of your vertue, and better inabling both of body and minde. Such was the preparation of the Champions, & Souldiers of proofe in former ages. They were restrayned of liberty, withheld from chamber workes, straitened in their diet from sweet meates, and pleasant drinckes: the more they were laboured, the better they were liked, and the more tormoyled in trouble, the more hope they had of the victory; knowing that vertue and constancy, with hardnesse and rigour gathereth force, with softnesse and ease doth languish & fall to ruine. This did they in regarde of a corruptible Crowne, which they were neither certayne to attayne, nor sure to possesse. We therefore ayming at an incorruptible reward, let vs reckon the prison a place of triall, that we may be brought vnto iudgement well fortified against all
encoun-

encounters, and be able to lay vnto the Iudge, that, *Quantum formidinis & terroris attulit, tantum fortitudinis, ac roboris inuenit.* Cyp.ep.16.
As much feare & terrour as he brought, so much force and fortitude hath hee found.

CHAP. IX.

That Death in it selfe, to the Good is comfortable.

AND now to drawe to the end of your conflict, for your finall comfort I put you in mind of a most comfortable thing, that if you be put to death in this cause of the Catholike faith, your death is Martyrdome, and your foyle victory. And therefore seing that die we must, let vs imbrace (as S. Cyprian saith) *Cyp.ep.63.* this happy occasion, *vt fungamur exitu mortis, cum premio immortalitatis, nec vereamur occidi, quos constat quando occidimur, coronari:* To passe ouer our mortall end with the reward of immortality, neither let vs feare to be killed, who by killing are sure to be crowned. Death of it selfe to the good is not so odious, but that for infinite motiues, we haue rather cause to wish it, then to eschew it, and

Chrys. ho.
46. in
Marth.

Bernar. ad
milites.
Templar.

Psal. 141.
Sap. 9.

and rather to desire it, then to feare it.
Sweet (saith S. Chrysostome) is the end to
the labourers: willingly doth the trauay-
ler question about his Inne: often cast-
eth the hyreling when his yeare will
come out: the husbandman alwayes loo-
keth for the time of his haruest: the
marchant is still busie about his billes to
know the day of payment: and the wo-
man great with childe, is euer musing
vpon the time of her deliuey: No lesse
comfort it is to Gods seruants, to thinke
of their decease, seing that there is their
hart, wher they haue haorded their trea-
sure. For (as S. Bernard noteth) where
the conscience is cleere, *absque formidine
mors expectatur, imo & exoptatur cum dulce-
dine, & excipitur cum deuotione*: Death is
looked for without feare, yea desired
with delight, and accepted with deuo-
tion. To vs it killeth our most daunge-
rous and domesticall enemy, it breaketh
the lockes, vnloseth the chaynes, and
openeth the dore to let vs out of a loath-
some prison. It vnloadeth vs of a com-
bersome burden which oppresseth our
soule. Who would not willingly be out
of the sway of fortune, rid of the infinit
hazardes

hazardes and perils of daylie casualties?

Who would not be gladde to settle his soule in security, out of this daungerous

sea? wherein (as S. Bernard saith) *pericu-* Bernard.

lum probat transeuntium raras, per-euntium

multitudo: The rarenesse of those that

lasse ouer safe, and the multitude of o-

thers that perish in their passage, suffi-

ciently proueth the perill. In the Ocean

sea of foure shippes not one doth mis-

carry, and in the Sea of this world, of

many foures, not one is saued. This

world is the Kingdome of Sathan, what

seruant of God can loue to liue in it? It

is a place of banishment, and who is so

vnnatural as not willingly to forsake it?

Can any choose rather alwayes to hang

in hazard, then once to fall for his feli-

city? Can any rather desire to liue in the

gunshot of the Diuels assantes, then to

enioy the port of assured security? We

are promised, that here we shall be per-

secuted, and hated of the world, that we

shall weep, and liue in sorrow, that we

shall be despised, and put to shame, and

haue no rest of body, nor perfect con-

tentment of mind. We are assured on

the other side, that in the next life our

reward.

Ioan. 16.

reward is great, our repose without trouble, & our comfort without crosse. Our teares shall be turned into triumph, our disgrace into glory, all our miseries into perfect felicity. VVho therefore would not reioyce quickly to die; seing that death is the passage from this world to the next, from all the present agrievances, to all possible happynesse? Well may the brute beastes feare death, whose end of life is the conclusion of their being. VVell may the Epicure tremble, who with his life, looketh to loose his felicity. VVell may the Infidels, Heretikes, or vnrepentant Sinners quake, whose death is the beginning of their damnation. Such as here haue their heauen, and haue made their prison their Paradise: those whose belly was their God; and their appetites their guides, may with reason rue their death, seing they haue no portion in the land of the liuing. They haue sowne in sinne, and what can they looke to reape but misery? vanitie swere their traficke, and grieve will be their gaine; detestable was their life, and damnable will be their deccase. Of such it is verified:

O mors

*O mors quàm amara est memoria tua, homini
pacem habenti in substantijs suis! Vere mors Eccles. 4.
peccatorum pessima. Sed pretiosa in conspectu
Domini mors sanctorum eius. O death, how Psal. 33.
bitter is thy remembrance to a man that
hath planted his peace, & contentment
in his worldly substance! for indeed
most miserable is the sinners decease.
But pretious is the death of Saints in the
sight of our Lord. Here they haue their
payne, & in heauen they looke for their
payment. Here they haue sowne in
teares, and there they shall reape in ioy.
Their iudge is he, for whome they haue
suffered, and therefore doubtlesse will
be mercifull. Their accusers are made
dumme, by their former repentance, and
therefore cannot be preiudiciall. Their
conscience is cleered by humble confes-
sion, and therefore cannot be fearefull.
Hope is their staffe to keep them from
sliding: righteousness their safe conduct,
to warrant them from aresting: grace
is their guide, to keep them from erring.
Their woundes and sufferinges in Gods
cause, are wards to assure them of com-
fortable entertainment. Their frayes &
wraistlings against their owne passions,
arc*

are badges of perfection, and will find free access. Finally, the hell that here they haue passed, will acertain them of obtrayning a crowne in heauen. They are goodly fruit, more fit for the golden plate, and Kinges table, then to hang longer on a rotten bough. They are pleasant and sweete Roses, more worthy to be honored in the Princes hand, then left vpon a thorny stalke: yea they are glorious rubies, rather to be set in the Crowne of glory, then here to be trodden vnder foote by dirty swine. What can they see in this world to withhold them? They runne (saith S. Chrysostome) for a great wager, and not quasi in incertum. They regard not whether the way be Greene, and pleasant, or rough & myery; they waigh not who seeth the, nor what they say of them. Though they be reuiled, they stay not to answer: though they be stroken, they stand not to reuenge: though their house burne, their wife complaine, their children cry, they turne not backe to moane them; their mind is only on their wager, if they runne not, they winne not, & therefore their only ioy is to come soonest to their

their goale. If they looke vpon the world, they see it like a Sea, where many trusting to the waues are drowned, others are beaten with the billowes against the stony rockes, diuers labour to attayne diuers thoares, some by helpe of a seely planke, some by some fragment of the broaken ship. They see many forced to help themselves with their only handes, and many other overcome with the surges, to haue ycalded vp the ghost, & left a multitude of dead carcasses to the waters rage. Amongst others they see themselves also tired, not with the smallest stormes, & their hold to be very fickle, and therefore what greater comfort can there befall them, then to be quickly landed in a safe port, where beholding vnder them the perils escaped, they may the more reioyce at their attained security? *David* describing this tedious voyage, or navigation of Gods seruantes, through this stormy sea, sheweth how eager they were, and desirous to be deliucted out of the same. *They* (saith he) *which descend into the sea, of this life, in the shippes, of their mortall bodies, doing their worke in many waters, or*

P

worldly

Psal. 106.

worldly afflictions; true it is, that they see
 the mercifull workes of our Lord; in chea-
 rishing them; and his meruayles in confir-
 ming them: But all this they see in the
 depth of their distresses. He said; and the
 spirit of tempest stood vp, in their persecutors,
 and the waves of aduersity, were raised high
 against them. They mount as high as heauen,
 and fall as lowe as hell; and for the time
 so amaze them, that their life pineth away in
 miseries. For they are tossed, and made to
 stagger like a drunken man, with continuall
 variety of new furies and griefes; and
 all their wisdom in patiently suffering, &
 firmly hoping of Gods helpe, is deuou-
 red, and to the eye vnprofitable against
 their enemies rage. And therefore they
 cryed vnto our Lord, when they were distres-
 sed, in this dangerous manner, and de-
 sired to haue a short cut to their voyage
 end, and esteemed it a singular benefit,
 that he ledde them, by death, out of their ne-
 cessities, and, so, altered their storme into a
 calme winde, and guided them in the hauen of
 their owne willes, that is, the hauen of secu-
 rity, in which they most desired to be.
 If they consider the poore, their life is
 lead in such agony, payne, & needinesse,
 that

that it maketh euery one to loath it. If they behold the rich and mighty, their felicity is folly, and their ioy is vanity. If they looke on Potentates, that seeme the very flower of mankind, they find oftentimes, that they are poore in their riches, abiect in their honours, discontented in their delights; their body a sacke of dunge, their soule a sincke of sinne; miserable their birth, wicked their life, & damnable their end. Looke (saith S. Augustine) into the graues, surueiw all the Emperors, Dukes, States, and Worthies of former ages, and see who was Maister, who man, who rich, or who poore. Discerne, if thou canst, the captiue from the King, the strong from the weake, the faire from the deformed. Which wordes import, that if after life there is no more difference of persons, then there is in the ashes of veluet and course canuase, or of diuers woods burnt vp in one fire: then surely it is folly to care for these bodies, or to desire their long continuance, which in the end must be resolued into earth and dust, and cannot heere liue without a multitude of combers: the like

*Aug. in
sententijs
à Prosp.
collectis.
sententia
ultima.*

we find almost in euery other thing. And therefore surely all miseries of our life well perused, we may thinke a great benefit of God, that whereas there is but one way to come into this world, yet are there very many to go out of the same. What can there be in life, either durable, or very delightfome, when life it selfe is so fraile, & tickle a thing?

Sap. 2.

Psal. 102.

Iob. 13.

Jacob. 4.

Chry. ho.

24. in ep.

ad Rom.

Chryf. ep.

6.

Ibid. hom.

2. ep. ad

Coloss.

Gregor.

Naz. in

oratione

de paupe-

ribus a-

mandis.

Sap. 5.

Our life (saith the Scripture) is like the print of a cloude in the ayre; like a mist dissolved by the Sunne; like the passing of a shadow; like a flower that soone fadeth; like a dry leafe carried with euery winde; like a vapour that soone vaniseth out of sight. Saint Chrysostome calleth it one while, a heavy sleepe, fedde with false and imaginary dreames, an other while he calleth it a comedy, or rather in our dayes a tragedy of transitory shewes, and disguised persons. Sometimes he likeneth it to a birds nest made of straw and dung, that the winter soone dissolueth. S. Gregory Nazianzen calleth it a childees game, that buildeth houses of sand in the shoare, where euery waue washeth them away; yea and (as Pindarus saith) it is no more but the dreame of a shadow. It passeth away

away like one that rideth in post; like a
 shipe in the sea, that leaueth no print
 of the passage; like a bird in the ayre, of
 whose way there remaineth no remem-
 brance; like an arrow that flieth to the
 marke, whose tract the ayre sodainely
 closeth vp. VVhatsoever we do, sit we,
 stand we, sleepe, wake we, our ship
 (saith S. Basil) alwayes sayleth towards
 our last home, and the sterne of our
 life keepeth on an vnflexible course.
 Euery day we die, and hourly loose
 some part of our life, euen then when
 we grow we decrease. We haue lost our
 Infancy, our Childhood, our Youth,
 and all till this present day: what time
 soeuer passeth, perisheth: and this very
 day, death secretly by minutes purloy-
 neth from vs. This S. Gregory well ex-
 presseth, saying: *Nostrum viuere, à vita*
transire est: vita nostra ipsis suis augmentis ad
detrimenta impellitur, & inde semper deficit,
vnde proficere se credit: Our liuing is a pas-
 sing from life: for our life with her in-
 crease diminisheth, & by that alwayes
 impaireth wherby it seemeth to profit.
 Future thinges (saith Innocentius) are al-
 wayes beginning, present thinges al-
 wayes

Basil. in
 psal. 1.

Greg. l. ii.
 mor. c. 26.

Innoc. 3. l.
 1. de con-
 temptu
 mundi.

c. 24. Vel
secundum
alios c. 20.

wayes ending, and things past are quite dead and done. For while we liue, we die, and then we leaue dying, when we leaue liuing. Better therefore it is to die to life, then to liue to death; because our mortall life is nothing, but a liuing death: and life continually flyeth from vs, and cannot be withheld; and death hourly commeth vpon vs, and cannot be withstood. No armour resisteth, no threatening preuaileth, no intreaty profiteth against deaths assault. If all other perils and chaunces spare our life, yet time and age, in the end will consume it. We see the fludde, that riseth in the toppe of a Mountayne, to fall and role downe with a continual noise, it gusheth out with a hollow and hoarse sound, then it runneth roaring downe ouer craggy and rough cliffes, and is continually crushed and broken with diuers encounters, till at the foote of the hill it entreth into the sea: and so fareth it with mans life, he commeth into the world with payne, and beginneth his course with pitifull cryes, and continually molested with diuers vexations; he neuer ceaseth running downe, till in the

the end he fall into the sea of death. Neither is our last houre the beginning of our death, but the conclusion; and then it is come that hath beene long in the comming, & fully finished that was still in the ending. Why therfore should we be vnwilling to leese that, which cannot be kept? Better it is (since death is debt, & natures necessary wracke) to follow S. Chrysostomes counsaile. *Fiat voluntarium, quod futurum est necessarium: offeramus Deo Chry. ho. pro munere, quod pro debito tenemur reddere: 10. in* Let vs make it voluntary, which must *Mat.* needes be necessary, and let vs offer to God for a present, which of due & debt we are bound to render. What meruaile if when the wind bloweth, the leafe fall; if whē the day appeareth, the night end? Our life (saith the same Saint) was a shadow, and it passed; it was a smoake, & *Chry. ep. 7. ad Eutro.* it vanished; it was a bubble, and it was dissolued; it was a spinners webbe; and it was shaken asunder. No wise man lamenteth, that he liued not a yeare sooner then he was borne, and why should he lament, that within a yeare or lesse, he shall liue no longer? For he leese nothing, that then he had, and he shall

Genes. 3.

be to the world but as then he was. God made *Adams* garment of dead beastes skins, to put him in mind that he was condemned to die; and to make the remembrance of death familiar vnto him, that the losse of life might not affright him, who alwayes carried the liuery of death vpon him. And as *Daniel* by spreading ashes in the temple, discovered the treachery, and falshood of the Pricstes of *Babylon*: so by pondering our thoughts, & memory with the dult of our graue, and often repetition of our deccase, we shall soone descry the vanity of this life, the traynes of the Diuell, and our secret temptations to be such, as we would rather with by losing of life to cut off, then by auoyding death to continue. If any thing make death tedious, it is the want of the consideration of it. The old men haue it right before them, they young men hard behind them, all men dayly ouer them, and yet we forget it. Familiaity with Lyons taketh away the feare of them, the being vsed to tempestes, giueth hart and courage to endure them, and in war the scing so many houely bereaued of life

life, maketh the Souldier litle or nothing to set by it. If therefore we will be out of all feare of death, let vs continually remember it. If we vse our horse to the race before we runne for the vvager; if we acquaint our selues with the weapons before we fight for the victory: much more should we take heed, that vve come not vnprovided to this last combate. The good Pilot when he guideth his ship, sitteth at the sterne in the hinder part therof: and so the prouident Christian to direct his life, must always sit at the end of the same, that the mindfulness of death being his sterne, he may feare it the lesse, and provide for it the better. This is the dore whereby vve must goe out of bondage: and therefore as the prisoner that standeth vpon his deliuary, taketh greatest comfort in sitting vpon the threshold, that when the dore is opened, he may the sooner get out: so ought we alwayes to haue our mind fixed vpon the last steppe of our life, ouer which we are sure, that passe vve must, though how, or when we know not. For this cause that holy man *Ioannes Eleemosynarius*, Patriarke of *Alex-*

andria having his Tombe in building, commaunded that it should be left imperfect, and that his seruantes euery day, should put him in mind to finish the same, that hauing his eye alwayes fixed vpon this dore of death, he might the better prepare for the passage through it. The memory of death is the ashes, wherein the fire of vertue being raked vp, it continueth the better, and will be fitter to enkindle the courage of our mind, that when death commeth in deed, and these ashes shall be vnaked, we may rather reioyce, that our flame hath found a vent to mount to her naturall Sphere, where it will shine to our glory; then sorrow, that it parteth out of the chimny of our flesh, where it was in daunger to be quenched with our iniquity. It was not without cause that God likened death to a Theefe. For as the Theefe when he findeth the man of the house watching, and vpon his guard, saluteth him in courteous sort, & taketh vpon him the person of a friend, but if he find him a sleepe, he cruelly murdereth him, and robbeth his treasury: so death, to those that are prepared for it,

is very comfortable, and to those only terrible, that sleep in sinne and are carelesse of their end. And to these belongeth that saying: *The death of the sinner is worst*: Euill, because it seuereth from the world; worse, because it seuereth from the body; and worst of all, because it seuereth from God: for vvhhy, they make the world their Paradise, their body their God, and God their enemy. To such death is hatefull, for that therein they are tormented with the panges of the dying flesh, amazed with the fittes and corrasiuces of the mind, frighted with the terrour of that which is to come, grieved with remorse of that which is past. They are stunge with the gnawing of a guilty conscience discomforted with the rigour of a seuerer iudge, annoyed with the thought of their loathsome sepulcher. And thus though death of it selfe be not bitter, yet is it beitter to the wicked. And yet (as Saint Ambrose noteth) euen to them is life more bitter then death. For more grievous is the living to sinne, then the dying in sinne. For the wicked, while he liueth, increaseth his offence, and

and when he dieth offendeth no more: and therefore by his life he agumenteth his tormentes, & by his death he abridgeth the same. It is the feare of death, that maketh it terrible, and it is not indeed so grievous to die, as to liue in perpetuall feare, and expectation of death.

Eccles. i.

For he that feareth God, shall make a good end, and in the day of his decease he shall be blessed. And happy are the

Apoc. 14

dead, that die in our Lord, from hence forth (saith the spirit) they shal rest from their labours, for their workes doe follow them. The noone day light shall rise vnto them, at the euening (of their

Iob. ii.

life) and when they thinke themselves quite consumed, they shall rise as bright as *Lucifer*. They (as *S. Augustine* saith) because their desire is to be loosed, and to be with Christ, endure to liue with patience, and are ready to die with ioy.

They feare not death because they feared God in life: they feare not death, because they rather feared life; and an euil death, is but the effect of an euil life. Their life was a study how to die well, and they knew, that since death passed through the veynes of life, it lost the bitter-

bitternesse of death, and tooke the taste and sweetnesse of life. Neither are they amazed with the fore-going gripes, and extreamitis, because they take them as the throbs of child-birth, by which our soule is borne out of this loathsome body, and brought forth to an eternall felicity. They feare not the Diuels, to whome they haue stoutly resisted: they haue confidence in God, whose wrath they haue with repentance appealed. The horreur of the graue doth nothing moue them, because they doe but sow therein a carnall and corruptible body, to reape the same in the resurrection incorruptible, and spirituall. This made Simeon so ioyfully sing: *Now thou releasest thy seruant, O Lord, according to thy word, in peace.* This made S. Hilarion so confidently say vnto his soule: *Egrede, quid times? egredere anima mea, quid dubitas? septuaginta prope annos seruisti Christo, & mortem times? Depart, why fearest thou? depart, O my soule, why doubtest thou? almost three score and tenne yeares hast thou serued Christ, & fearest thou death?* This made S. Ambrose on his death bed, giue this answer to those that wished his

Luc. 2.

Hier. in vita Hilarion.

Possidon . in vita S. his longer life. *Non sic vixi, vt pudeat me
intervos vivere; nec mori timeo, quia bonum
Dominum habemus:* I have not so lived that

August . cap. 7. I am ashamed to live amongst you, nei-
ther feare I to die, because we haue a

Ibidem. good Lord. This made a Bishop, Saint
Augustines familiar friend, vvhhen his
flock seemed vnwilling with his death,
to say: *Si numquam, bene: Si aliquando,
quare non modo?* If I should neuer die, well:
But if euer, why not now? They well
knew, that death is but Gods officer to
summe before him, whome he meaneth
to call. They thought it an vnchristian
part, to gain-say in deeds that, which
they prayed euery day in words. For
euery day the Christian saith, *thy will be
done*: and how preposterous a thing is
Cyp. lib. de mortul. it (saith S. Cyprian) when his will is, that
we depart, not willingly to obey him?
If we repine & grudge against his plea-
sure, doe we not follow the guise of
stubborne and euill deseruing seruantes,
that cannot without sorrow and griefe
be brought before their Maister? Doe
we not rather goe inforced by meere
necessity, then with any remonstrance
of good will or duty? And can we for
shame

shame desire, of him to be honoured with eternall rewards, that can so hardly bee intreated to come and receaue them? or to enioy for euer the glory of his presence, that shun the dore whereby we must enter into it? Well might those wordes be repeated to vs, which in Saint Cyprians time were said in a vision to one that lay a dying: *Pati timetis, exire non vultis, quid faciam vobis?* You are vnwilling to suffer in the world, loath to depart out of the world, what should I doe vnto you? A worthy rebuke of the loath to die. For if the chased Hart to auoyde the greedy Houndes, flyeth often times to the Hunters protection, and though pursued of him, yet by nature hath an affiance in his mercy: If one enemy sometimes findeth fauour at another enemies hand, where hee least looked for it; why should a dutyfull Child feare, to go to his heauenly Father, a penitent soule to his sweet Sauour, an obedient member, to be ioyned with his head? If he came into this world to redeeme vs, why should we doubt, but at our death he will receiue vs; especially if we die for him,

as

Ibidem.

as he died for vs? He that accepteth his enemies, will he reiect his friendes? and he that bought vs so deare, will he refuse his peny-worth? If he affect our company so much in earth, that he said: *my delight is to be with the children of men*, hath he now so forgotten his old loue, as not to admit vs to his company in heauen? He came hither to buy vs an inheritace, and he went from hence to prepare it for vs, and when we are to enter into possession will he exclude vs? Who can imagine of him, that is contented here to be himselfe our foode, and to abase his Maiesty to enter into our soule, dwelling in this cottage of clay, and vnpleasant dungeon, that he (I say) will not be content in our chiefest need, to be our friend, and to aduance our departing soule to the comfort of his presence? Can he that hath beene our guide, and our guardian all the way, forsake and shake vs of in the end of our iourney? *Psal. 32.* No, no, the eyes of our Lord are vpon those that feare him, that he may deliuer their soules from death: Let vs remember his loue in adopting, his truth in promising, and his power in performing, and our feare of death

death will be soon altered into desire of the same. Hee came to open heaven gates; and what meant he but that we should enter in? He came into earth to invite vs vnto him, & why departed he from earth, but to haue vs follow him? Finally, he abandoneth none, but abandoned by them: he is easily found, where he hath byn carefully sought: & is most ready to crowne the victorious conquerour. All which considered, we may well say with S. Ambrose, that death to the good is a quiet haue, and to the badde may be counted a shipwracke.

Amb. l. de bono mortis cap. 7.

CHAP. X.

That the violent death, and foregoing torments, are tollerable in a good Cause

NEITHER let the violence of death, nor multitude of torments affright vs, we haue but one life, and but one can we lose: Goliath was as much hurt by Dags little stone, as Sampson by the weight of a whole house. And Hely had as much harme by falling backward in his chaire, as Iesabell by being throwne downe from a high window. And all they that sto-

The 10. cause of comfort. 1. Reg. 17. lud. 16.

1. Reg. 14.

4. Reg. 5. Act. 7.

ned

Ioan. 11.

Richard
V White
Mart.

ned S. Stephen to death, tooke no more from him, then an ordinary sicknesse did from *Lazarus*, and doth daylie from vs all. One death, is no more death then another, and as well the easiest, as the hardest, taketh our life from vs. VVhich point a glorious Martyr of our dayes, executed for the Catholike faith in *VVales*, hauing well vnderstood, when the sentence of his condemnation was read, That hee should be drawne vpon a hurdle to the place of execution, then hanged till he were halfe dead, afterward vnbowelled, his head cut off, his body quartered, his quarters boyled, and set vp in such and such places; he turned vnto the people, and with a smiling countenance said: And all this is but one death. But yet if the foregoing torments daunt our constancy; let vs consider what we are, what we auoid, what we looke for, & whome we serue. We are Christians, and ought to be of more valour then Heathens; we auoid by short punishments, eternall and more grieuous afflictions; with smal conflicts we purchase vnspeakable glory; we suffer for a God, that hath suffered more for

for vs. Let vs but consider what men haue suffered for false Gods, for the Diuell, and for vaine glory, and we shall thinke our torments the more tollerable.

Tertullian writeth of a Curtizan called *Leena*, that hauing tired the tormentors, in the end spit her tongue in the Tyrants face, that she might also spit out her voyce, and be vnable to bewray her complices, though violence should chaunce to make her willing. It was the fashion amongst the *Lacedamonians*, for choyse younge Gentlemen, to offer themselues to be whipped before the altars of their false Gods, their owne parentes exhorting them to constancy, and thinking so much honour gayned to their houses, as they shedde bloud: yea and accounting it greater glory, that their life should yeald and depart from their body, rather then their body yealde, or departe from the lashes. The Historic of *Mutius Scauola* is knowne, whose constancy *Seneca* commending, saith: *Hostium flammaramque contemptor, manum suam in hostili foculo distillantem spectauit, donec iussu est ut inuito ignis eriperetur. Hoc tanto maius puto*
Tertul. ad Mart.

quando rarius est, hostem amissa manu vicisse, quam armata: A contemner both of flames and foes, beheld his owne hand melting in his enemies fire, vntill commaundement was giuen, that against his will the fire should be taken from him. Which so much the more I account of, by how much a rarer thing it is, with a maymed, then with an armed hand to conquer an enemy. It was an ordinary pastime amongst the *Romanes*, for men to shew sporte in wrasteling, and strutting with Lyons, and other wilde beastes, only for a vaine prooffe, and boast of their valour: they esteemed the print of brutish tuskes, glorious ornaments, the ranges of bloudy clawes, badges of honour, and their comlineesse increased with number of scarres. Of *Cypr. ad* these S. Cyprian speaking, saith: *Quid Dona. illud oro te, quale est, vbi se feris obijciunt, quos nemo damnauit, etate integra, honesta satis forma, veste pretiosa, viuentes in vltro-neum funus ornantur, malis suis (miseri) gloriantur, pugnant ad bestias, non crimine sed furore?* VVhat meaneth that I pray thee, what thinkest thou of it, where such cast themselues to wild beastes, whome
no

no man condemned, and persons of ripe age, of comely feature, gorgeously attired, while they are alive set forth themselves towards a voluntary funerall, and glory (poore wretches) in their owne miseries, and fight with beastes not condemned for their fault, but incēsed with fury? But what need I reckon profane examples, though in deede they ought so much the more to moue vs, in that they suffered for a puffe of vaine glory, more then we doe for eternall felicity? yet want we not most glorious examples of our owne Saints, & in our owne cause: and because the particulars were infinite, I will onely set downe some general speeches of their torments: Saint Cyprian speaking to a Persecutor, sayth: *Cypr. ep. 2. ad Deme-
Innoxios, iustos, Deocharos domo priuas, patri-
monio spoliatis, catenis premis, carcere includis,
bestijs, gladio, ignibus punis. Admoues lani-
dis corporibus longa tormenta, multiplicas lace-
randis visceribus numerosa supplicia, nec im-
manitas tua vsitatis potest contenta esse tormen-
tis, excogitat nouas pœnas ingeniosa crudelitas.*
The innocent, iust, and dearest vnto God, thou thrustest out of their houses, thou spoylest of their patrimony, thou

loadest with chaynes, thou lockest in
 prisons, with wild beastes, swords, and
 fire thou deuourest. Thou vvest long
 torments in dismembring their bodyes,
 thou multiplyest variety of punish-
 ments in tearing their bowels: neither
 is thy barbarousnes content with vsu-
 all torturings; thy wittie cruelty deu-
Idē ep. 6. seth new paynes. And in another place
 » speaking of the Martyrs. The tormen-
 » ted (saith he) stode stronger then the
 » tormentors, and the beaten and torne
 » members ouercame the beating and tea-
 » ring hookes. The cruell and often dou-
 » bled scourging, could not conquer
 » their vnconquerable faith, though they
 » were brought to that passe, that the tor-
 » mentor had no hole nor sound parcell
 » of limmes, but only goary woundes
Arnob. l. whereupon to continue his cruelty. *Ar-*
3. cont. nobius speaking to the Persecutors: you
gent. in (saith he) with your flames, banishmets,
fine. torments and beastes, wherewith you
 » rend and racke our bodyes, doe not be-
 » reave vs of our liues, but only ridde
 » vs of a weake and sorry skinne. You
 » put vs (saith *Tertullian*) vpon gallowes
Apologē and stakes, you teare our sides with
 forkes,

forkes, we are beheaded, throwne to the wild beastes, & condemn'd to royle in the mettall mines. Not inferiour to these were the torments of the fathers of the old Testament, of which S. Paul speaketh, saying: Others were racked, not accepting redemption, that they might finde a better resurrection. And others had triall of mockeries, and stripes: moreouer also of bandes, and prisons. They were stoned, they were bewed, they were tempted, they dyed in the slaughter of the sword, they went about in sheepe skinner, in goates skinner, needy, in distresse, afflicted, of whome the world was not worthy. VVandering in desertes, in mountaynes, in denues, and caues of the earth. And of these torments of Martyrs, all Hystoriographers doe make so often and large mention, that there can hardly be deuised any kind of cruelty, that they reckon not amongst the passions of Gods Saints. Neither are there fewer that haue most valiantly, beside torments, endured the last brunt of death; then thinking themselues most happy, when they had obtayned any meanes to depart this life. *Lucretia* sheathed her knife in her owne bowels to renoume her chastity.

Hebr. ii.

Empedocles threw himselfe into *Aetna* flames to eternize his memory. *Peregrinus* burnt himselfe in a pile of wood, thinking thereby to live for ever in mens remembrance. *Asdrubals* wife at the surprizing of *Carthage*, rather chose to burne out her eyes, and yea, her body to her country flames; then to behold her husbands misery, and to be her selfe her enemies prey. *Regulus* a Captayne of the *Romans*, rather then he would ransom his owne life with the death of many, was content to be roled in a hog head stuck full of sharpe nayles. And *Gleopatra* suffered her selfe to be bitten and stung with most venomous *Vipers*, rather then she would be carried as captive in triumph. Did not *Sam* and his *Esquire* runne vpon their owne swords, to auoyde the *Philistines* rage? Did not *Judas* hang himselfe for desperation, to hasten his iourney towards his deserved punishment? and yet all these with their death began their hell, not indeed their misery: and vpon a vaine humour did the same, that we are forced vnto for Gods cause. And (as *Tertullian* well noteth) *Hac non sine causa Dominus in seculum admisit*

1. Reg. 31.

Matt. 27.

Tertul. ad Mart.

admisit, sed ad nos, & nunc exhortandos, & in illa die confundendos, si formidauerimus pati pro veritate ad salutem, quæ alij effectauerunt pro vanitate in perditionem: Not without cause hath our Lord permitted these examples in the world, but for our present exhortation and future confusion, if we be a fraid to beare for verity to our salvation, that which others haue desired for a vanity to their perdition. Now, if I would stand to recite the glorious examples of those, that haue constantly dyed in a good cause, the number is so great, their courage so glorious, that it would require a whol treatise by it selfe.

Consider the example of *Abel* that was *Genes. 4.* cruelly murdered; of *Hieremy* that was stoned; *Esay* that was sawen in sunder; *Zachary* that was slayne betweene the Temple and the Altar. Consider in the new Testament the courage of little children, that in their prowesse surmounting their age, haue in their childish bodies shewed hoary and constant mindes, and in that weakenes of yeares, been superiors to all Tyrants torments. Consider the tender and soft Virgins, who being timorous by kind, & fraile by sexe,

haue neuerthelesse in Gods quarrell altered their small relenting harts, into vnfearefull and hardy valour, and beene betterable to endure, then their enemies to practise vpon them any outrage. Consider the whole multitude and glorious host of Martyrs, whose torments haue beene exquisite, bloudy, and with all kind of extremity, and yet their mindes vndaunted and strong, and their agonies alwayes ended with triumph and victory. And if all these examples be not forceable inough, to make vs not to feare death, let vs consider how many wayes, we may of force and without merit suffer casuall mischaunces, and sodaine deathes; *Vt illa nos instruant* (as Tertullian saith) *si constanter aduenda sint, quae & inuitis euenire consueuerunt*: That those things may benefit vs, if they be constantly endured, which whether we will or no are incident vnto vs. How many at vnawares haue beene burnt vp in their owne houses, how many slaughtered by beastes in the fieldes, how many by the same deuoured in Citties? How many consumed in common pestilences, murdered by theeeue,

Tertu. l.
ad Mart.

theeues, slayne by their enemies? And
euen in our days how many see we, not
only desperately to venture in warre, to
runne vpon the swordes, to contemne
perils, to be lauish of their liues: but
diuers also forced against their vvilles
to enter the same dangers, and to cast
themselues away, and that oftentimes
in vniust quarrels, to the damnation of
their soules? Finally, who is he that
maugre vvhatsoeuer he can doe, may
not suffer that by misfortune, which
he feareth to suffer in Gods cause?
VVhy therefore should we feare that
which cannot be auoyded? The very
necessity of death should make vs not
vnwilling to die, and the remembrance
of our mortality should make vs little
feare, when experience sheweth vs mor-
tall. Liue well, and die well we may,
but liue long, and not die, we cannot.
VVe should not thinke our life shorte-
ned, when it is well ended. He dyeth
old inough, that dyeth good, and life
is better well lost, then euill kept. We
go but that way, by the which all the
world before vs hath gone, and all that
come after vs shall follow, and at the
same

same instant with vs, thousands from all parts of the world shall beare vs, company. If we be taken away in the flower of our age, how could it be better bestowed, then on him that gaue it, and al our losse therein is concluded in this, that being passengers vpon this worldly sea, we had a stronger gale to waite vs sooner, ouer to our desired port. If we die in this cause, our pitcher is broken ouer the fountayne, where the watter is not lost, but only returned thither, from y whence it was first taken. We are not in prison for theft or murder, that when we are called out, we should look for nothing, but for present death. Our body is our hold, our death our deliue-ry; when the laylour calleth we haue a cleere conscience, and feare not his threatening. If he menace death, he promisseth life, and his killing is our re- uiuing. It is a shame for a Christian to feare a blast of mans mouth, that hath such invincible shores to support him, as that no man nor Diuell is able to o- uerthrow them. *Times hominem Christiane (saith Tertullian) quem timeri oportet ab Angelis? siquidem Angelos iudicaturus es:*

*Tertul. de
fug. in
persecut.*

es: quem timeri oportet à demonijs; siquidem
 & in demones accepisti potestatem: quem ti-
 meri oportet ab vniuerso mundo; siquidem &
 in te mundus iudicatur: Fearest thou man
 O Christian, that art to be feared of the
 Angels? for the very Angels shalt thou
 iudge: that art to be feared of the Di-
 uels, for ouer the Diuels hast thou re-
 ceiued authority: that art to be feared
 of the whole world, for in thee is the
 world to be iudged. How often for
 a point of honour, haue we beene rea-
 dy to challenge our counterpeere into
 the field? how often haue we for our
 pleasure, vsed desperate and break-neck
 games, thinking it glory to contemne
 death for a brauery, and a stayne to our
 courage, to shew any cowardize in mor-
 tall hazardes? Now therefore may Ter- *Tertul. in*
 tullians words be well obiected vnto vs. *Scorp.*
Quid grauatur pati nunc homo ex remedio,
quod non est tunc grauatus pati ex vicio? Dis-
plicet occidi in salutem, cui non displicuit occi-
di in perditionem? Nauseabit ad antidotum
qui biauit ad venenum? VVhy grudgeth
 man to suffer for his remedie, that
 which he grudged not to suffer vpon a
 vanity? Displeaseth it him to be killed
 to

to his saluation, whome it displeased not to be killed to his perdition? and wil he loath to receiue the medicine, that gaped so wide to let in the poyson? Now ought we to renew that wonted courage, and be as carelesse of our liues, when they are to be well spent, as then we were, when vve would haue spilt them for a vanity. When the Diuell led vs in his seruice, he could with a vayne hope of prayse, weane vs from loue of our liues; and shall we thinke that God dealeth hardly, that with so glorious rewardes entiseth vs from the same? Is death pleasant when the Diuell commaundeth it, and it is vncomfortable when it is at Gods appointment? For this very end hath God ordayned Martyrdome, *Vt à quo libenter homo elisus est, eum iam constanter elidat*: That by whome man was wilfully foyled, him he should manfully foyle againe. In sinne and heresie we were venturous and bolde, or rather presumptuous and rash. When we were vnarmed, naked, and without force, no terrour could amaze or coole our audacity: and now that we are reclaymed to vertue, and true Religion, harnessed

Tertul.
ibidem.

harnessed with Gods grace, guarded vnder his banner, protected by his Angels, and fortified by the prayers, Sacraments, and good workes of the Church; shall we be more fearefull, then we were without all these succours? We are allotted to a glorious combat, in which the only comfort of so honourable lookers on, were inough to harden vs against all affronts. *Præliantes nos* (saith S. Cyprian)

Cyp. ep. 63.

& fidei congressione pugnantes spectat Deus, spectant Angeli eius, spectat & Christus.

Quanta est gloria dignitas, quanta felicitas, præside Deo congregari, & Christo iudice coronari?

When we shirmithe or fight in the quarrell of our faith, God beholdeth, his Angels behold vs, & Christ looketh on.

What a glorious dignity is it, how great felicity to fight vnder God as ruler, and to be crowned of Christ as iudge of the combat?

Let vs therefore with our whole might arme vs, and prepare our selues to this conflict. Let vs put on the

breast-plate of iustice, so that our breast

Ephes. 4.

may be guarded against our enemies darts. Let our feet be shodde, that when we beginne to walke vpon the

Psal. 90.

Basilicke and Adder, and to tread vnder foote the

Lyon

Lyon and the Dragon, we be not by them
 stung and supplanted. Let vs carry
 the shield of faith to repaire vs from our
 enemies shot. Let vs hide our head in
 the helmet of saluation, that our cares
 yeald not to bloody menacings, our
 eyes detest hereticall books and seruice,
 our forehead alwayes keepe the signe
 of the Crosse, and our tongue be al-
 wayes ready to professe our faith. Let vs
 arme our hand with the sword of Gods
 spirit, that it refuse to subscribe to any
 vnlawfull action, and defend only the
 true Catholike faith: and being thus ar-
 med with a pure mind, and vncorrupt-
 ed faith, and sincerity of life, *Ad actem*
Cyp.ep.63. quæ nobis indicitur, Dei castra procedant: ar-
mentur integri ne perdat integer, quod nuper
stetit: armentur & lapsi, ut & lapsus recipiat
quod amisit: Integros honor, lapsos dolor ad præ-
lium prouocet: Let Gods campe march on
 to the battayle that is bidden vs: let the
 perseuerant be armed, leass they loose the
 benefit of their late standing: let the
 yealders be armed, that they may reco-
 uer the losse of their former falling: let
 honour to the constant, and remorse to
 the lapsed be a spur to the shirmin. It
 hath

hath been alwayes (saith Tertullian) accounted a most worthy experience of combatters studies, to put in triall the strength and agility of their bodyes, and measure it by the multitude of commanders, hauing their reward for their goale, the assembly for their iudge, and the common verdict for their pleasure. The naked limmes beare away many wounds, the buffets make them stagger, the spurnings iustle them, the plummet staues rend them, the whippes teare them: yet no man condemneth the Captayne of the conflict, for obiecting his champions to such violence. Complaints of iniuries haue no place in the filde, but euery one marketh what reward is appointed for those gaules, woundes, and printes of the stripes: as namely the crownes, glory, stipend, publike priuileges, pourtraitures and grauen images, and such like monuments, wherewith the world doth (as it may) eternize them with a certayne perpetuity, and procure them a continuall resurrection in their posterities remembrance. *Pictus ipse non queritur, dolere se non vult, corona premit vulnera, palma sanguinem obscurat, plus victoria-*

Tertul.
ibid.

rum est, quàm iniuriarum, hunc tu laesum existimabis, quem vides laesum. The champion himselfe complayneth not, he would not be deemed to feele any payne, the Crowne couereth the woundes, the wa-ger shrowdeth his bloud, greater is his victory then his iniury, and whome on the one side you thinke sore, on the other side you see not sorry. How much more ought we to glory in our Martyrdomes, and not only not condemne, but highly prayse our heauenly Captayne, for exposing vs to these bloudy frayes? The husband-man scattereth in the earth his corne, so carefully before reaped, yea he burieth it, and couereth it in the furrowes, he reioyceth when the showres come to roote it, the frost to nippe it, the snow to lie ouer it, and yet in that seede hath he all his hope of gayne. The raine moueth him not, when he thinketh on the haruest, nor the corrupting of the kernell, when he thinketh on the ripe care of corne. Let not vs therefore condemne our husband-man for delighting in our passions. For well knoweth he, that: *nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet*: Vnlesse the
the

the kernel of wheat fall vpon the ground
and die, it selfe only remaineth. And
therefore suffereth he these persecutions,
because thereby, *multiplicabit semen ve-* 2. Cor. 9.
strum, & augebit incrementa frugum iustitie
vestra: He will multiply your seede, and
augment the increases of the fruits of
your iustice. Wherefore herein, *Liberali-* Tertul.
tas magis quam acerbitas Dei praeest. Euulsum ibidem.
enim hominem de Diaboli gula per fidem, iam
& conculcatorẽ eius voluit efficere per virtutem,
ne solummodo euasisset, sed etiam deuicisset ini-
micum. Amavit, quem vocauerat ad salutem,
inuitare ad gloriam, vt qui gaudeamus liberati,
exaltemus etiam coronati: Gods liberality
appeareth more, then his rigour. For
whome he had drawne out of the Diuels
throat by faith, he would haue to tram-
ple him downe by vertue, least he should
only haue fled, not foyled his enemy. It
pleased him, whome he called to salua-
tion to inuite vnto glory, that we might
not only reioyce as deliuered, but also
triumph as crowned. If therefore (as S.
Chrysostome saith) the stormes and rage of Chry. ho.
the Sea to the marryner, the winter and 4. in.
foule weather to the husband-man, the Matt.
murders & woundes to the souldiers, the

cruell blowes and stripes to the combat-
ten seeme tollerable inough, in hope of
a temporal and transitory reward: much
more all worldly miseries to vs, in hope
of heauen. Other Kinges and Poten-
tates neuer cōquer without killing, ne-
uer triumph without cruelty, neuer in-
joy the pleasures of this life, without the
miseries of many mens deaths: but the
Souldiers of Christ are most honoura-
ble, not when they live in daintinesse,
Pompe, and Mayesty, not when they
murder impiously, cruelly, and brutish-
ly: but when they suffer humbly, stout-
ly, and patiently in his quarrell. Let our
aduersaries therefore loade vs with the
infamous titles of Traytors, & rebels, as
the *Arians* did in the persecution of the
VVandals, and as the *Ethnicks* were wont
to call Christians *Sarmentitios*, and *Semiaf-
sios*, because they were tied to half-peny
stakes, and burnt with shrubbes: so let
them draw vs vpon burdles, hange vs,
vnbowell vs aliue, mangle vs, boyle vs,
and set our quarters vpon their gates, to
be meate for the birdes of the ayre, as
they vse to handle rebels: we will an-
swere them as the Christians of former
perfe-

persecutions haue done : *Hic est habitus victoria nostra, hæc palmata vestis, tali curru triumphamus; merito itaque victis non place-* Tert. apo-
 mus : Such is the manner of our victory, log. c. vi.

such our conquerous garment, in such chariots doe we triumph : VVhat mar-uaile therefore if our vanquished enemies mislike vs? *Consolamini igitur in verbis istis* : Take comfort therefore in these wordes, and with ioyfull harts cry,

Mibi vivere Christus est, & mori lucrum. If Philip. i.

you die, you shall be deliuered out of two prisons at once, the one so much worse then the other; as it is worse to be with-held from perfect blisse, then from the liberty of a most paynefull and tedious pilgrimage. You haue heretofore liued to die, but then shall you die to liue for euer. Here you so liued that you were continually dying, but then you shall once die neuer to die more, or rather by abridging a lingring death purchase an euerlasting life. You shall leaue a ruinous and base cottage, and passe to a most glorious and blessed palace, whose very pavement set with so many bright and glorious starres, may giue you a ghesse what roomes you are

like to finde aboue. It cannot grieue you
 Luc. 15. to depart with the prodigall Sonne
 from this dirty village, and the compa-
 ny of swine, to your fathers house; and
 you must needs willingly cast of your
 sacke of dunge, to receiue the first stole,
 where you are inuited to the great sup-
 per. I hope you haue nether oxen to
 try, nor farme to see, nor new wife to
 with-hold you from going. You haue
 had toyle inough in the seruitude of Æ-
 gyp^t: you haue wandred long inough in
 the desert in continuall battaile, with
 your and Gods enemies: and now if
 you die the time is come, that you take
 repose and enioy the felicity of the land
 of promise. You haue beene in the
 Exod. 9. Mount Sinay with Moyses, *quando cœperunt*
audiri tonitrua, micare fulgura, & nubes den-
sissima operire montem. When thunderings
 beganne to be heard, lightnings to flash,
 and a thicke darke cloude to couer the
 Mount. Nowe are you called vnto
 Matt. 17. Mount Thabor, where enioying his glo-
 ry, whose terrour you haue already su-
 stayned, you may say with S. Peter: *Bonum*
est nos hic esse: It is good for vs to be here.
 The haruest of the Church (whereof
 the

the Spouse speaketh in the Canticles.

Messui Myrrham meam cum Aromatibus : Cant. 4.

I haue reaped my Myrrhe with my Spices) is not yet done. You are growne vp in this field, and are part of the crop that by Martyrdome must be reaped, to be laide vp in Gods barne. You are the Myrrhe to embalme not the dead bodies, but the dead soules of Heretikes. You are Spice to season by the example of your constaney, the bitter griefes and passions of poore Catholikes. Remember how often you haue beene with Christ at his Supper, and reason now requireth, you should follow him to *Gethsemani*, not to sleepe with S. Peter, but with him to sweate bloud. Your life is a warfare, your weapons patience, your Captayne Christ, your standard the Crosse. Now is the al-arme sounded, and the war proclaymed, die you must to win the field. Neither is this newes to you, that haue professed to be Christs champions, seing the Captaynes generall of his army (I meane the Apostles and all the most famous Souldiers since their time) haue esteemed this the most Soueraigne victory,

Luc. 22.

by yealding to subdue, by dying to re-
uive, by shedding bloud and leeing life,
4. Reg. 2. to winne the goale of eternall felicity.
Elias must not thinke much to let fall the
worthlesse mantle of his flesh, to be ca-
Iud. 7. ried to Paradise in a fiery chariot. *Gedeon*
may willingly breake his earthen fla-
gons, to shew the light that must put to
flight his enemies. *Ioseph* must leaue his
Genes. 39. cloake in the strumpets handes, rather
then cōsent vnto her lewd entisements:
Mar. 14. and the young man of *Gethsemani* rather
runne away naked, then for sauing his
Sindon to fall into the Sinagogues cap-
tivity. The *Beuers* when they are hun-
ted and see themselves straitned, haue
this property, they bite off their owne
stones, for which by kind they know
themselves to be chiefly pursued, that
the hunter hauing his desire, may cease
to follow them any further. Now if
nature hath taught these bruit thinges
to saue themselves with so paynefull a
meanes, from bodily daunger; how
much more ought reason and Faith to
teach vs, willingly to forgoe not only
liberty and liuing, but euen our very
life, to purchase thereby the life of our
soules,

soules, and deliuer our selues from eternall perdition? You haue euey day in your prayers said, *Adueniat regnum tuum*, Let thy Kingdome come: now is the time come to obtayne your petition. The Kingdome of this world is in the wayning, and the age therof beginneth to threatē ruine. The forerunners of Antichrist are in the pride of their course, and therfore S. Cyprian saith: *Qui cernimus iam cœpisse graua, & scimus imminere mortal. grauiora, lucrum maximum computemus, si istinc velocius recedamus*: We that see already great miseries, and foresee greater to be at hand, let vs account it time happily gayned, if we may quickly depart, to prevent their comming. Neither is the winter so full of showres to water the earth, nor Sommer so hote to ripen the corne, nor the Spring so temperate to prosper young groth, nor Autumne so full of ripe fruit, as heretofore it hath beene. The hilles tired with digging yeald not such store of marble: the wearied mines yeald not so great plenty of precious mettall: the scant vaynes waxe daylie shorter. In the sea decayeth the maryner, in the tents the Souldier, Innocency

nocency in Courtes, iustice in Iudgements, agreement in friendship, cunning in artes, and discipline in manners. The hoate Sunne giueth not so cleere light: the Moone declineth from her accustomed brightnesse: the Fountaines yeald lesse aboundance of waters: Men are not of so perfect hearing, so swift running, so sharpe sighted, so well forced, not so bigge and strong limmed, as heretofore. We see gray-heads in children, the hayre falleth before it be full growne; neither doth our time end in old age, but with age it beginneth, and euen in our very byrth, our natiuity hasteneth to the end. Finally, euery thing is so impayred, and so fast falleth away, that happy he may seeme that dyeth quickly, least he be oppressed with the ruines of the dying world. Let them make account of this life, that esteeme the world their friend, and are not only in the world, but also of it. As for you, the world hateth you, & therefore how can you loue it, being hated of it? We are here pilgrimes and straungers, and how can we but willingly imbrace the death that assigneth vs to our last home, and deliue-

deliuering vs out of these worldly snares
restorth vs to Paradise, and the King-
dome of heauen? Our Countrey is hea-
uen; our parents the Patriarks; why do
we not hasten to come speedily to our
Country, & to salute these parēts? There
a great number of our friends expecteth
vs, a huge multitude desireth our com-
ming, secure and certayne of their owne
saluation, & only carefull of ours. What
vnspeakable comfort it is to come to the
sight and imbracing of them? How
great is the contentment of their abode,
without feare of dying, and with eter-
nity of liuing? There is the glorious
quyre of Apostles: a number of reioy-
cing Prophets: the innumerable multi-
tude of Martyrs, crowned for the victo-
ry of their bloody frayes and passions.
There are the troupes of faire Virgins,
that vvith the vertue of chastity haue
subdued the rebellions of flesh, and
bloud. There are the companies of all
Gods Saints, that bath in eternall felici-
ty, hauing happily passed ouer the dan-
gerous voyage through this vvicked
world. There is the center of our re-
pose, the only seate of vnfailing security
and

an who can be so vnnaturall an enemy to himselfe, as to eschew death being the bridge to so vnspeakable contentment? Scing therefore there is so litle cause either to loue life, or feare death, and so great motives to lament that our inhabitaunce is prolonged, and our decrease adiourned; let not their threatnings appall vs, who can only kill the body, and haue nothing to do with the soules: whose greatest spite worketh our profit, & who when they thinke to haue giue vs & our cause the greatest wound, then haue they deepliest wounded themselves, & procured our highest advancement. They vnarme vs of blunt & bending weapons, they strip vs of slight and paper harnesse, and against their willes, they arme vs with more sharpe and pricking swordes, & with armour that yealdeth to no kind of violence. When they thinke to haue ridde vs from encountring their wicked endcauours, they do but abetter our ability to resist and vanquish them; altering vs from earthly Souldiers to heavenly Warriors, from timorous Subiects to mighty Soueraignes, from oppressed Captiues to glorious

glorious Saints. They thinke by kylling Abel, that Caynes Sacrifice will be accepted, not remembering that Abels bloud cryeth out against them. By pursuing Elias with many Souldiers, they thinke to haue the vpper hand, not remembering that the fire will fal from heaven in his defence. They thinke by stoning Stephen to haue soyled their chiefe enemy, not considering that his principall persecutor will succcede in his roome, and be vnto them a more victorious aduersary. Let them still continue their rage, let them thinke themselues wise in this ignorant folly: but let vs though we lament at their offence, yet reioyce in our felicity.

Genes. 4.

4. Reg. 1.

Act. 7.

CHAP. XI.

That Martyrdome is Glorious in it selfe, most Profitable to the Church, and Honourable to the Martyrs.

VVHAT greater preeminence is there in Gods Church, the to be a Martyr? what more renowned dignity, then to die in this cause of the Catholike faith? And this Crowne do our greatest enemies set vpon our heades.

The 11.
cause of
comfort.

The

The glory whereof, though none can sufficiently utter, but such as by experience haue proued the same: yet may we gather by coniectures, no small part of the greatnesse of it. For if we consider it in it selfe, it is the noblest act of Fortitude, death being the hardest thing for nature to overcome. It is also the greatest point of Charity by Gods owne testimony, who said: *Maiorem charitatem*

Ioan. 15.

nemo habet, quam ut animam suam ponat quis, pro amicis suis: It is the principallest act of Obedience, commended so high-

Philip. 2.

ly in Christ: *Factus obediens vsque ad mortem:* Become obedient euen vnto death.

Aug. 1. de

Virgin. c.

46. tom.

6.

It is by S. Augustins verdict more honorable then Virginitie. It is finally the very chiefeſt act or effect of all vertues.

If therefore (as the Deuines say) that worke, or action is more perfect or meritorious, which proceedeth of the greatest number of good causes concurring to the same; then must Martyrdome be a most glorious thing, which requireth the concurrence of all vertues, and that in the highest degree, to the accomplishment thereof. Martyrdome hath the priuiledge of the Sacrament of Baptisme, and

and by S. *Augustine* is compared there-
 vvith. In Martyrdome (saith he) all
 the mysteries of Baptisme are fulfilled.
 He that must be baptized, cōfesseth his
 faith before the Priest, and answereth
 when he is demaunded: this doth also
 the Martyr before the Persecutor, he ac-
 knowledgeth his faith, & answereth the
 demaund. The baptized is either sprink-
 led, or dipped in water: but the Martyr
 is either sprinkled with his bloud, or not
 dipped, but burned in fire. The baptized
 by imposition of the Bishops hands re-
 ceiveth the Holy Ghost: the Martyr is
 made an habitacle of the same spirit,
 while it is not he that speaketh, but the
 spirit of his heauēly father, that speaketh
 within him. The baptized receiveth
 the blessed Sacrament in remembrance
 of the death of our Lord: the Martyr
 suffereth death it selfe for our Lord.
 The baptized protesteth to renounce
 the vanities of the world: the Martyr
 besides this, renounceth his owne life.
 To the baptized all his sinnes are for-
 giuen: in the Martyr all his sinnes are
 quite extinguished. Saint *Cyprian* also
 alleadging a reason, why no crime nor
 fore-

*Augu. ad
 Portu. l.
 de Eccles.
 dogmat.
 cap. 74.
 tom. 3.*

*Cypr. de
 singu. cle-
 rico. ver-
 sus finem.*

fore-passed offence could preiudice a Martyr: saith, *Ideo Martyrium appellatur tam corona quam baptisma, quia baptizat pariter & coronat*. Therefore is Martyrdome called as well a Crowne, as a Baptisme, for that is baptizeth and crowned together. So that as no offence committed before Baptisme, can do the baptized any harme; so also doth Martyrdome so cleanse the soule from all spot of former corruption, that it giueth thereunto a most vndefiled beauty. Yea, and in this Martyrdome seemeth to haue a prerogative aboue Baptisme. For though Baptisme perfectly cleanse the soule, and release not only the offence, but also the temporal punishmēt due vnto the same: yet sticketh the roote of sinne in the flesh, and the party baptized retayneth in him, the badge and cognizance, yea the scarres and tokens of a sinner, But Martyrdomes vertue is such, that it not only worketh the same effect of Baptisme, but purchaseth also to the soule forth-with, a perfect riddance of al concupiscence and inclination to sinne, & maketh it not only without offence, but vnable to offend any more. It doth not
only

only gather the fruits, or lop the branches, or fell the tree; but plucketh it vp by the very rootes, and disableth it from springing vp againe. With the brood it killeth the damme, it cōsumeth both the weed and the seed together, and clen-
seth vs both from the mire, and from the stayne and spot that remayneth after it. And therefore of Martyrs doth the Scripture say: *Isti sunt qui venerunt de tribulatione magna, & lauerunt stolas suas, & dealbauerunt eas in sanguine agni*: These are they that came out of a great tribulation, and haue washed their stoles, & whited them in the bloud of the Lambe. Vpon which place Terilluian saith, *Sordes quidem In Scor-*
baptismate abluuntur, maculae vero Martyrio piac.
candidantur, quia & Isaias ex rufo & coccin-
niueum & laneum repromittit: The filth is washed away by Baptisme, but the staynes are cleered by Martyrdome, for Isay promisseth that red & scarlet should become as white as snow or woll: as who should say, so much more forcible is Martyrdome the Baptisme, as the water that taketh out dirt and stayne together, then that which washing the dirt away, leaueth the stayne behind it: not
S that

that this stayne importeth any sinne,
but the infirmity which originall sinne
hath caused, and of which actuall sinne
proceedeth. So that Baptisme taketh a-
way our fault, & martyrdom our frailty:
Baptisme giueth vs the key, but Martyr-
dom letteth vs in: that maketh vs mem-
bers of the militat, this of the triumphat
Church: that giueth vs force to walk to
our journeyes end, and to fight for the vi-
ctory, but this setteth vs in repose, and
crowneth our conquest. Baptisme bring-
eth vs forth as the mother doth the child,
to which though she giue most of those
parts which are in men, yet some she gi-
ueth not, and those that she giueth are so
impotent and weake, that though they
may be vsed in childish actions, yet not
to the principall thinges that man need-
eth, till by proceffe of time they be fur-
ther enabled. For so Baptisme giueth
vs grace, whereby we may weakely
turne the powers of our mind to God,
and haue an obscure, and in a manner a
childish kind of knowledge, and loue
of him: but the chiefe actions, wherein
our felicity consisteth, ensue not streight
vpon our Baptisme, but with long toile
we

we must labour for them, before we can attayne to so great ability. But Martyr dome bringeth vs forth, as the *Lyonesse* doth her Whelp; which breeding but one in all her life, beareth it six & twenty moneths in her belly, till it grow perfect in proportion, able and strong of all the limmes, armed withall the clawes, and not so much, but with all, euen the cheek-teeth full growne, so that it commeth forth with full make, & free from the impotency of other brood, as *Epiphanius* writeth. And thus Martyr dome doth with our soule, bringing it forth with such perfection, that it is straight enabled to haue the perfect sight and lone of God, wherein consisteth our blisse and happynesse, without any delay of further groth, or sufficiency. In the Baptisme of water (saith *Saint Thomas*) the Passion of Christ worketh, by a certayne figuratiue representation; in the Baptisme of spirit by a desire and affection; in the Baptisme of bloud by perfect imitation: likewise the power of the holy Ghost worketh in the first by secret vertue, in the second by commotion of the mind;

*Epiph.
har, 78.*

in the third by seruour of perfect loue. So much therefore as imitation indeed, is better then representation in the figure, and desire in the thought: so much doth the Baptisme of bloud, surpasse

Exod. 13. those of water and spirit. Baptisme is the cloud by which *Moyse* guided Gods people, and shrowded them in the de-

Ios. 2. 3. sert: but Martyrdome is the riuer *Iordan* through which *Iosue* leaderth them into

Hest. 6. the land of promise. Baptisme apparelleth *Mardochea* in kings attire, yet leaueth him a subiect: but Martyrdome with the

4. Reg. 5. robes, inuesteth him also with royall dignity. No *Naaman* is so foule a leaper, that this water of *Iordan* cannot cure. No

Ioan. 9. man so blinde, but that the washing in this poole of *Siloe* can restore to sight. No disease so vncurable, but this pond vpon *Probatice* can perfectly heale. It

accomplisheth the labours of the vertuous and Godly, and satisfieth for the sinnes of the sinful and wicked, and is to those a reward, and to these a remedy:

*Cypr. de
laudibus
Mart.*

Vidimus (saith S. Cyprian) *ad hunc neminis titulum fide nobiles venisse plerosque, vt deuotionis obsequium mors honestaret. Sed & alios frequenter aspeximus interritos stetisse, vt ad-*
missa

missa peccata redimentes cruore suo, loti haberentur in sanguine, & reuiuiscerent interempti qui viuentes putabantur occisi. Mors quippe integriorem facit vitam, mors amissam inuenit gloriam: We haue seene many of noble faith, to haue aspired to this Title of Martyrdome, that their death might honour their seruiceable deuotion. VVe haue seene others to haue stood without feare, that redeeming their offences with their bloud, they might be knowne to haue been washed in the same, & might be reuiued by killing, that alieue were accounted dead. For this death maketh life more perfect, and recouereth the grace that was lost. And if S. Chrysostome extolling Baptisme saith, that it not only maketh vs free, but also Holy; not only Holy, but iust; not only iust, but children; not only children, but heyres; not only heyres, but heyres of the same inheritance with Christ; not only heyres with Christ, but members of Christ; not only members, but temples; not only temples, but also instruments of the holy Ghost: Then may I further enlarge my selfe in the prayse of Martyrdome and say, that Martyrdome gi-

Chrys. ep.
ad Neoph.

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ueth a freedome voyde of all seruitude,
 a holynes and iustice without any fault
 or feare of losse. It so maketh vs chil-
 dren, that we cannot become enemies.
 It maketh vs heyres, not only in right,
 but in full possessiō. It maketh vs heys
 with Christ, not only of his grace, but
 also of his glory. It maketh vs members,
 that cannot be cut off, temples that can-
 not be defiled, such instruments of the
 holy Ghost, as cannot be abused. Final-
 ly, it giueth vs the crowne, whereof Ba-
 ptisme is the pledge; in all which points
 it is superior vnto it. To pray for the ba-

Eccles. 9. ptized is a benefit: *Quia nescit homo finem suum*, no man knoweth what his end shal be: but to pray for a Martyr, S. Augustine

Aug. de verbis Apost. rearmeth it an iniury, seing we ought rather to commend vs to his prayers: *Inim- ria est orare pro Martyre, cuius debemus ora- tionibus commendari*: It is an iniury to pray

for a Martyr, to whose prayers we must be commended. For these causes doth the Church call the dying dayes of Mar- tyrs, their birth-dayes. For though we be borne againe by Baptisme, yet are we not come to a full birth and per- fect healing. For (as S. Augustine saith)

The dy-
 ing daies
 of Mar-
 tyrs, cal-
 led birth
 dayes.

Fily

*Filij Dei quamdiu mortaliter viuunt, cum morte
confligunt; & quamuis veraciter de illis dictum
sit, quotquot spiritus Dei agantur, hi sunt filij
Dei: The children of God so long as
they liue a mortall life, they struggle
with death; & though of them it be tru-
ly sayd, that so many as are led by the
spirit of God, they are Gods children:
yet so long as the body oppresseth the
soule, oftentimes tamquam filij hominum,
quibusdam moribus humanis deficiunt ad se-
ipsos, & ideo pereunt: like children of men,
with carnal motions they fall into their
owne frailty, and so perish. Likewise
vpon these wordes of S. Iohn: In iudi-
cium non venit, sed transit a morte ad vitam.
Ecce (inquit) in hac vita nondum est vita, tran-
situr a morte ad vitam, vt in iudicium non ve-
niatur: He came not into iudgment, but
passed from death to life. Lo (saith he) in
this life there is yet no life, we passe from
death to life, to auoid the comming vn-
to iudgment. We therefore (saith Origen)
doe not celebrate the day of the Saints
natiuity, which is an entrace of al griefs
and molestations; but the day of their
death, which is a riddance of their sor-
rowes, & a farewel to the diuels assaults.*

*Augu. in
Ezechiel.
cap. 64.*

*August.
tract. 22.
in cap. 3.
Iohann.*

*Origen. 1.
in Iob.
in illud,
Pereat dies
in quo na-
tus sum.*

We celebrate the day of their death, be-
Chrysolog cause though they seeme to die, yet in
serm. 129. deed they die not. VVhen you heare

- » therefore named (saith another Father)
- » the birth day of the Saints, vnderstand
- » not that which breedeth them of flesh
- » into the earth, but which bringeth them
- » from the earth into heauen, from labour
- » to rest, from tentations to quiet, from
- » torments to delightes, from worldlie
- » laughters, to a crowne of glory. For

*Cypr. l. de
 mortal.*

(as S. Cyprian noteth) *Scimus eos non amitti
 sed pramitti, & recedentes precedere:* VVe
 know they are not lost, but sent to lead
 vs the way, and gone from vs to make
 way before vs. *Natales vocamus dies* (saith

*Aut alijs
 eius nomi-
 ne, in edi-
 tione Ga-
 gnei Hom
 so. de Ge-
 nesio.*

Eusebius Emisenus) *quando eos martyrij vita
 & gloria fides, dum ingerit morti, genuit eter-
 nitati, & perpetua gaudia breui dolore partu-
 rijt:* We call their byrth dayes, when the
 life of Martyrdome, and the glory of
 their Faith, while it putteth them to a
 temporall death, begetteth them to eter-
 nal life, and with a short payne bringeth
 them forth to perpetuall pleasure. Wof-
 thily are they called birth-dayes by the
 which they that were borne into this mi-
 sery of mans frailty, sodaynly are borne
 againe

againeto glory, taking of their end and death, a beginning of an endlesse life. For if we call those birth-daies in which in sinne and sorrow, we are borne to sorrow in this world; more iustly may these be called birth-dayes wherein from corruptible light, they come into the brightnesse of the next world, and the Sonnes of men ascend to the adoption of an heauenly Father. Which considerations were inough to encourage vs to be rather greedy of Martyrdome, being so glorious a thing, then any way slacke in imbracing it, when it is offered. But if we consider moreouer, how beneficiall the same is to the Church, and how important a meanes to aduance Gods glory, no true member of Christ, nor true child of the Catholike Church, can be so vnnaturall, as not to reioyce, that he hath so good an occasion to discharge his duty to them both, in so acceptable a sort. The Martyrs (saith S. Chrysostome) uphold the Church like pillars, they defend it like towers, they beare off the rage of water like rockes, keeping themselves in great tranquillity: like lights they haue dispersed the darknesse of impiety, and

Martyr-
dome be-
neficiall
to the
Church.

Chrys. ser.
de luctu.
& Max.
mart.

like oxen haue drawne the sweet yoke
 of Christ. The corne the more it is water-
 ed with showres of raine, the more
 plentifull haruest doth it yeald: and the
 vine also when it is pruned, it spreadeth
 out the branches in great pride, and is
 the more loaden with faire clusters, and
 the iniury it seemeth to suffer returneth
 to the greater increase. It is beneficiall
 to the field, to set on fire the stubble, that
 the ground may be more fertile and a-
 boundant. So (saith S. Cyprian) in Mar-
 tyrdome the fore-going fall, is a prepa-
 ration for greater fruit, and condemneth
 life to death, that by death life may the
 better be preserved. And for this Theo-
 doretus compareth the Persecutors to
 men, that go about to extinguish the
 flame with oyle, wherby they rather
 increase it: and to carpenters that felling
 trees, cause many more to spring, then
 they cut downe. For the more Martyrs
 are slayne, the more dayly spring vp in
 their place. This (saith S. Hilarius) is
 peculiar to Gods Church, while it is
 persecuted it flourisheth, while it is tro-
 den downe, it groweth vp, while it is
 despised, it profiteth, while it is hurt, it
 ouer-

Cypr. de
 laudibus
 Martyr.

Theod. ser.
 9. de cler.
 Græcor.
 affect.

Hilar. de
 Trin. l. 4.

ouer-cōmeth, while it is contraried, it
better vnderstandeth, & then it is most »
constant, when it seemeth to be conque- »
red: so wonderfull is the force of the »
death and bloud of Martyrs. Whose glo- »
rious course is very fitly expressed in the »
silke-worme, which first eating it selfe
out of a very litle seed, groweth to be a
small worme; afterward when by fee-
ding a certayne time, vpon fresh and
greene leaues, it is waxed of greater size,
eateth it selfe againe out of the other
coate, and worketh it selfe into a case of
silke, which when it hath once finished,
in the end casting the seed for many
younge to breed on, & leauing the silke
for mans ornament, dyeth all white and
winged in shape of a flying thing: Euen
so the Martyrs of the Catholike Church
first breake out of the dead seed of ori-
ginall sinne by Baptisme; then, when
by feeding on the Sacraments, & leaues
of Gods word, they are growne to more
ripenesse, casting the coate of worldly
vanities, they cloath themselues with
the silke of vertue, and perfection of
life, in vvhich vvorke perseuering to
the end, euen when the persecution
is

is greatest, they finally as need requi-
 reth, shed their blood as seed, for new
 of-spring to arise, and leaue moreouer
 the silke of their vertues, as an ornament
 to the Church, & thus depart white for
 their good workes; and winged with
 innocency of handes, and cleanness of
 hart, they presently flie to their heauen-
 ly repose, agreeable to *Dauids* saying:

Psal. 23.

*Quis ascendet in montem Domini? Innocens
 manibus & mundo corde:* Who shall ascend
 to the mount of God? The innocent of
 handes & cleane of hart. So that though
 the ripe fruit of the Church be gathered
 yet their blood engendereth new sup-
 ply, and it increaseth the more, when
 the decrease thereof is violently pro-
 cured. It is like the bush that burned &

Exod. 3.

was not consumed: of it owne ruines
 it riseth, & of it owne ashes it reuiueth,
 and by that increaseth, by which the
 world decayeth. The *Phoenix*, as *Epipha-*

*Epiph. in
 anchorat.*

nus, S. Clement, and others report, when
 she is come to her full age, gathereth in
 some high mount a pile of Mirrhe, Frá-
 kincense, and other spices, which being
 kindled by the heate of the Sunne, she
 suffereth her selfe to be burnt vp, and of
 her

her ashes, there first breedeth a little worme, which in the end becommeth a *Phoenix* againe: So the Martyrs, whē they see it necessary for Gods glory, hauing gathered a pile of vertue & good works, in the mount of the Catholike Church, and gotten that bundle of which the Spouse speaketh: *Fasciculus Myrrhae dilectus meus mihi*: My beloued is vnto me *Cant. 2.*

(by the example of his Passion) a bundle of Myrrhe: exposing them thereupon to the scorching heate of persecution, sacrifice themselues in the flame of patience & charity, that by their death the posterity of the Church may be prelerued.

For (as *S. Ambrose* noteth) the great goodnesse of our God, so plentifull of mercy, and so cunning an artificer of our saluation, by setting before our eyes the

Ambros.
ser. 92. de
Nazario
& Celso.

high reward of vertue, wil haue the merits of Martyrs to be our Patronage, and while in the hard cōflict of martyrdom he commendeth vnto vs the true faith, he maketh the affliction of the forefathers, an instruction of their posterity.

O how great is Gods care ouer vs! he examineth them to informe vs, he spoy- leth them to spare vs, and turneth their

passions

passions to our profit. For we find by experience, that whosoever suffereth, though he suffer for his offence, is pittied, and naturally misery, though deserved, cannot but breed remorse and tendernesse in the beholders. But now when such men as be of innocent behaviour, of vertuous conuersation, learned and graue persons, shall with comfort offer themselves to extremity, reioyce when they are tormented, smile when they are dismembred, and go to death as they would to a banquet: When such as neither want dignities to withdraw them, nor friendes, nor familie to pull them backe, nor powerable enemies to affright them, shall be ready to change their dignity with disgrace, to forsake their friendes, and giue themselves into the handes of their mortall foes, only for the defence of their conscience, men must needs say as they did in S. Cyprians time: *Noscenda res est, & virtus penitus scrutanda visceribus. Nec enim leuis est ista quaecunque confessio, propter quam homo patitur, & mori posse*: It is a thing worthy to be knowne, and a vertue that deserueth deepe consideration, for which

Cypr. de
laud. mar.

which a man is content to suffer death.

They want no meanes to search out the truth, hauing both read and heard, that which can be said on either side. They want no wit and iudgment to discern the good from the badde, being persons knowne to be of deepe insight, and discretion. They can haue no pleasure in paynes, nor any temporall allurements to moue them to vndertake so great misery: yea they haue many delights, honours, & preferments to withdraw them from it, and with altering opinion, and speaking a word, might easily auoyd it. Sure therefore it is, that they find it necessary to do this, & that their soule lyeth vpon it, or els flesh and blood could neuer digest so heauy calamities. And though other, as worldly wise, do the contrary; yet may we easily conceyue, that pleasure, profit, and vanity withdraweth the most part of men, which here haue no place, & narrow is the way that leadeth to life, and but few they be that find it. And this is the comfort of those that suffer, that their death rayseth many from death, and their patience, maketh euery one inquisitiue
of

in liues
in liues

Mat. 7.
Luc. 13.

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of

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Luc. 13.

of their religion. *Quisquē enim* (saith Tertull ad tullian) *tantam tolerantiam spectans, aliquo Scapulam. scrupulo percussus, & inquirere accenditur quid sit in causa, & ubi cognouerit veritatem, & ipse statim sequitur.* And againe, *Exquisitor quaeque iniquitas vestra, illecebra est magis sectae.* For euery one seeing such constancy is calt in some scruple, and waxeth inquisitive what quarel we maintayne, & when he knoweth the truth, he straight imbraceth it: and euery most exquisite iniquity of yours against vs, is a greater allurements of other to our religion. For as one that breaketh open the iewellers chest, by breaking an yron locke, discovereth to those that are present a multitude of most pretious iewels, which being once leene, euery one is desirous to consider more at leasure the workmanship, glory, and valew of the same; and many vpon the sight moued to buy them which if they had byn still vnder locke, no man would haue regarded: so the Persecutors, by breaking the worthlesse lockes of Martyrs bodies, lay open their faith & vertue to the sight of the world of which men falling into deeper consideration, and debating with themselues
the

the grace and perfection, that appeareth therein, are moued to buy them, though it be with losse of all their landes, liberties, and liues. O wonderfull force of the Catholike faith, which aboue all natural course, & beyond all reach of mans vnderstanding, increaseth by that meanes, by which all other things are suppressed! We haue no other way to roote out wickednes, sinne, & impiety; no meanes to abolish lewd behauiour, and disorder among men, but only violence of torments, and cruell punishments. And we see, though sensuality, and pleasure entise them with vehement incentiues, yet the feare of seuerer chastisement, maketh them bridle their affections; and if any be executed for great enormities, when he is dead, his sinne dyeth with him, and seldome leaueth he any posterity, that by his death is not rather dismayed, then encouraged to follow his cuill example: but in this quarrell of our faith, it happeneth quite contrary. For as a good slip, being ingraffed in a soure tree, bringeth forth neuer the lesse sweet fruit, agreable to it owne kinde; and the sap of the same roote, which in the

Crab is sowre and bitter, in the apple of the slip is most pleasant & delightfome, and though it be loathsome in the one, it allureth in the other: so hapneth it to Gods Saints, being put in the Persecutors handes. For their odious and vntollerable cruelty, breedeth (when it is practised vpon malefactors) terrour, feare, and horroure of the wicked fruits, for which they are punished: yet in the faithfull and vertuous, the same bitter torments practised vpon them, worke the pleasant and goodly fruits of saluation, not only most acceptable vnto God, but able to allure mens harts to tast of the same. And as a cunning artificer, not only of Iuory or golde, but of yron or clay, can frame a proportionable Image, and in a base mettall or mould, shew his exquisite skill: so the true children of the Catholike Church, taught by Gods spirit, shew the perfection of their vertue, not only in riches and wealth, but in need and pouerty, & as well in the depth of misery and midst of paynes, as in the height of prosperity and worldly pleasure. To this effect may we vnderstand the promise of
of

of God made by *David*, to those that kept themselves within the walles, and bounds of *Hierusalem*, that is, the Church: *VVho giueth snowe as wooll, and spreadeth the myste as ashes*: that is, those torments which to the badde are snow-cold and vnprofitable, and able to quench the naturall heate, that men haue to follow sinnefull examples, are wooll to the good, that both in them and others, increaseth the warmth of true Faith and vertue: & their rancke fogge of worldly disgrace, whereby the fire of heresie and sinne is extinguished, are as ashes to Gods seruants, wherein the fire of true religion and perfect charity, is preserved and strengthened. *Ligabantur* (saith *S. Augustine*) *includebantur, cadebantur, torquebantur, laniabantur, trucidabantur, vrebantur; & multiplicabantur*: They were imprisoned, whipped, tortured, burned, torne in peeces, and murdered; and yet they were multiplied. *Philo* comparing the word of God to *Coriander*, reporteth this seed to be of that property, that being cut into litle peeces, euery crumme of it bringeth forth as much, as the whole seed would haue donne: euen so happeneth it in

Psal. 147.

Aug. 22.
de ci. cap.Philo lib.
2. 10. Al.
legor.

Hieron. q.
II. ad He-
dib.

the Martyrs, of whome when they are martyred, euery quarter and parcell, yea euery drop of bloud, is able to doe as much, and sometimes more forcible effectes, then the Martyr himself, if he had remayned aliue. Well did S. Hierome say, *est triumphus Dei passio Martyrum, & pro Christi nomine cruor is effusio*: The passion of Martyrs, and shedding bloud for the name of Christ, is the triumph of God. Well may it be called the triumph of God, seeing it passeth al other triumphes of men. The triumphs of the Romans were wont to be solemnized in glorious chariots, drawne with Lyons, Elephants, or goodly Steedes, with applause of the people, with pleasant musicke, with a troupe of captiues, with costly arches, and such other monuments of victory: the banners of the foyled enemies, the rich spoyles and famous prises were carried in sight, and euery thing ordered, and set forth, with pompe and Maiesty. But who euer heard of a triumph, where the conquerour was haled, and harrowed vpon the ground, with his hands and feet bound, with reproach of the lookers on, with disgrace and infamy? where he himselfe
was

was captiue; his triumphall arch, the blocke or the gallowes; his enemies banners, the axe or the corde; his spoyles and prizes, his vnbodyed bowels, and dismembred limmes; finally his pompe, punishment, & his Maiefty, misery. This triumph is not that, which worldlings affect, neither can they conceiue, how torments and triumphes can agree together. And therefore did S. Hierome well call it, the triumph of God. In this triumph was Nabuchodonozor, and Paul captiues; and Iustinus confesseth himselfe to haue beene conuerted by the constancy of Martyrs. Of this triumph speaketh S. Cyprian, when he saith: *Tanta est virtus Martyrij, vt per illam credere etiam ille cogatur, qui te voluit occidere*: So great is the force of Martyrdome, that thereby euen he is forced to belecue with thee, that was ready to kill thee. But to proue this, though for the present disgracefull, yet in the sequel a more glorious triumph, euen here on earth, then euer any the Romans had; let vs consider the glorious shewes there be to set it forth. The Martyrs for their triumphall chariots, haue most sumptuous and stately Churches;

Cypr. de
laudibus
Martyrij.

for the applause of the people, the prayers and prayles of all true Christians; for their musicke, the solemne quyres and instruments, vsuall in the Church; for their triumphal arches, most rich shrines and Altars; for the banners of their foyled enemies, the armes and honours of Princes, conuerted by their meanes; for their Captiues, Emperors, Kinges, and Monarches; for their spoyles and prises, the Empyre, Kingdomes, and common wealthes; finally, for their pompe, the reuerende Maiesty of the Catholike Church. Lo now whether our triumph (though base in the eye) be not in effect most glorious, and whether any Conquerours euer wanne more by killing others, then the Martyrs haue done by being killed themselues: *Quid infirmius* (saith S. Cyprian) *quàm vinciri, damnari, cedi, cruciari, occidi, & cum ad arbitrium carnificis collum prabitur? Hæc species interdum misericordiam mouet, etiam sauisimis Tyrannis. Verum vbi iam ad monumenta Martyrum pelluntur morbi, rugiunt Dæmones, terrentur Monarchæ, coruscant miracula, concidunt Idola: tunc apparet quàm sit efficax, & potens Martyrum sanguis: VVhat argueth more*

*Cypr. aut
alius eius
nomine de
dupli-
Martyrio.*

more impotency, then to be bound, condemned, whipped, tormented, killed, and to lay the head on the block at the hang-mans pleasure? This sight sometime stirreth mercy, euen in the most cruell Tyrants. But when at the Martyrs tombes diseases are cured, the Diuells roare, the Monarches tremble, miracles are wrought, Idols fall downe; then appeareth it how forcible the bloud of Martyrs is. While the gold is yet mingled with earth in the mines, men tread it vnder foote as they did the earth; but when it is tried with the fire, and purified by the artificers hand, Kinges themselves thinke it a great honour to weare it on their heades: and so the Martyrs while they were aliue, enwrapped in that masse of earth, I meane their corruptible bodies, they were contemned and troden on, as the refuse of the world: but when their glod was seuered from drosse, that is, their soule from their body by violent death in Gods cause; there is no Catholike Prince so haughty, but that with bowed knee, and stooping head, is ready to adore them, and account their very ashes, as chiefe ornaments of his

Psal. 81.

Psal. 48.

Cant. i.

Crowne, and succours of his Realme: They are not therefore subdued, that overcome their enemies; yea and their victory is most glorious, for the vnusual manner. *You shall die like men* (saith David) *and like one of the Princes shall you fall*. You shall die like men, because your death shall seeme full of humane misery, but indeed like one of the Princes shall you fall, that is, like one of the Princes of Gods people: or you shall die not as the sensuall worldling, who is compared to the foolish beastes, and is become like vnto them; but like men, iudging it in reason good for your faith to die, in hope of a better life: yea not only as men, but as Princes amongst men, whose successours neuer faile, whose tombes are glorious, whose memory is perpetuall: *Nolite me considerare, quia suscitatus sum*: Regard you not how blacke I am, for though I be blacke, yet am I the faire daughter of Hierusalem. Of all the partes of a tree, the roote is to the sight the foulest, and most vgly, and therefore seemeth nature to haue hid it from the eye, that it might be no disgrace to the beauty of the other partes: but if you consider the faire flower, the

sweet

sweet fruit, the pleasāt leaues, the goodly branches, the very life, and sap of the whole tree; you shall find, that all proceedeth from that shapelesse, and vnseemely roote; and therefore it ought of all other partes to be chiefly pryled: so is it with the Martyrs, they seem in their torments the most miserable of all other men, couered with disgrace, infamy, & reproach: but if we consider the beauty of Virgins, the fruit of the Confessors, the leaues of temporal commodities, the branches of all nations, yea the very life, and grace of the Church of God; we shall find that for all these, we may thanke the bloud of Martyrs. Well may they be called the neats, or kine of the Church, whose teates serue it of necessary milke. For as Kine at all seasons, euen in the foulest weather, ranging in the medowes, fieldes, and pastures, and feeding vpon grasse, and wild hearbes vnfit for mans eating, by vertue of their inward heate, turne them into sweet milke, and suffer the same quietly to be drawne out of them, for the benefit of mankind: so the Martyrs, euen in the most stormy tyme of persecution, are

- contented to feed vpon the sowre, and bitter paynes of their enemies rage, and digesting all their cruelty, with the inward heate of charity and zeale, turne their owne afflictions to our instructiō and spirituall nurture, and suffer their blood to be drawne from them, the vertue wherof hath more force to fortifie our soules, then the sweetest milke, to strenghten our bodyes. This is, *Vinum germinans Virgines*: vyne that breedeth Virgins: *sanguis vuae, & mori acuens Elephantos in bellum*, the blood of the grape and mulbery, sharpening the Elephants, that is Christians, to spirituall battaile. This is the pledge that gotte the priuiledge: *Iudicabunt nationes, dominabuntur populis*: they shall iudge nations, and rule ouer people: and (as Tertullian saith) *Tota clavis Paradisi est sanguis Martyrum*: the blood of Martyrs is the very key of Paradise. So that we may euen of the earthly Crowne, vnderstand that saying of S. Hierome, *Persecutionibus creuit Ecclesia, Martyrys coronata est*: The Church increased by persecutions, and was crowned by Martyrdomes. For when was that verified, *Erunt Reges nutritij tui, & Regina nutrices*

nutrices tue: Kings shall be thy foster-fathers, & Queenes thy nurses, but after the death of infinit Martyrs, whose very ashes afterwarde the Kinges and Monarches haue honoured, doing as it were due homage, and acknowledging them as Captaines, by whom they were cōquered? Which also in the same place *Isay* foreshewed in the wordes follow-

ing: *Vultu in terra demisso adorabunt te, &* *Ibidem.*

puluerem pedum tuorum lingent: With a lowly countenance they shall worship thee, and shall licke the very dust of thy feet. And who are the feet of the Church, but only the Martyrs, Apostles,

and Pastors, that vphold it, and carry it still forward throughout all nations, of whome it is said: *Quàm speciosi pedes E-*

uangelizantium pacem! & *vos estis qui porta-* *Rom. 10.*

bitis nomen meum ante Reges & Praesides, & *Act. 9.*

vsque ad extremum terra: How fayre are

the feet of the Preachers of peace! for

these are they that carry my name befor

Kinges and Rulers, and to the very end

of the world. Thus we see how the

wordes of Christ are verified. *Nisi gra-* *Ioan. 12.*

num frumenti cadens in terram, mortuum fue-

rit, ipsum solum manet: si autem mortuum fuerit

multum

Ambr. ser.
3. in psal.
Beati im-
maculati
in via.

Cant. 8.

Hier. q. 11.
ad Hedib.

multum fructum offert : Vnlesse the kernell
of wheat fall into the ground & die, it
selfe remayneth alone, but if it die, it
bringeth forth much fruit. S. Ambrose
noteth, that in the vineyardes of Engaddi,
a Citty of Iury, there is a tree, that if it
be pricked or cut, it distilleth out most
pretious balme, & yealdeth a most sweet
saour, neither of which things it doth
being left whole : euen so happeneth it
in the Martyrs, whose bloud by their
woundes gushing out, is more pretious,
sweet, and acceptable, then the balme.
And of this may we vnderstand those
wordes of the Spouse. *Botrus Cypri di-*
lectus meus mihi, in vineis Engaddi : A cluster
of Cyprus is my beloued vnto me, in the
vineyardes of Engaddi. For (as S. Hierome
saith) *ideo odor disseminatur inter gentes, &*
subijt tacita cogitatio, nisi verum esset Euan-
gelium, numquam sanguine defenderent : By
this meanes is the saour of Christianity
spred amongst the Gentils, and this secret
thought commeth to their mind, that
except the Gospel were true, men would
neuer defend it with their bloud. The
sweetnesse of the Rose, if it be vntouch-
ed, soone withereth away with the leaf,
which

which to day is fayre, and to morrow
fadeth: but put into the still, couer it
from the comfort of the Sunne, yea
scorch it with the fire, it vapoureth out
most delicate water, which may be long
preserued, and imparteth sweetnesse to
whatsoever it toucheth; so that whether
it be by fire, or by naturall course, the
Rose withereth: but in the first manner,
both the leafe keepeth a pleasant saour,
and distilleth from it a most sweet li-
quour; whereas in the second, both the
leafe is lesse likesome, & the water lost:
So fareth it with Gods Martyrs, while
they liue, they are sweet in their vertous
conuersation, if they die, their example
for a time doth some good: but put them
in prison, keepe them from vvorldly
comfortes, yea scorch them, burne them,
and vse them in all extremity, then do
their vertues giue the best saour, and
their bloud wheresoeuer it is shed, en-
gendreth a vvonderfull alteration in
mens manners, making them imbrace
the truth, and become *Christi bonus odor*, 2. Cor. 2.
& *incensum dignum in odorem suauitatis*; 2 Eccles. 45.
good saour of Christ, and an incense
worthy to be odour of sweetnes: where-
as

Sap. 4.

as in their naturall death, though their example would haue done good; yet neither their leafe had beene so odoriferous, nor their pretious liquour, to such benefit of the Church. And therefore may we say with Salomon: *O quam pulchra est casta generatio cum claritate! cum praesens est imitantur illam, & desiderant eam cum se eduxerit; & in perpetuum coronat, triumphat, incoinquinatorum certaminum premia vincens*: O how fayre is a chaste generation with brightnesse! while it is present men do imitate it, and long after it whē it is departed, it triumpheth crowned with perpetuall glory, winning the rewardes of their vndefiled encounters. Personable men of comely feature, though they be by sicknesse or dirt disfigured, yet keepe they the tokens of seemelynesse: yea and then their seemelynesse is most seene, when is it compared with some contrary deformity: and so is it in Gods Martyrs, euen in the depth of worldly disgrace, do they shew the glorious grace, and beauty of their mind, and when their vertue encountreth with the Persecutors vice, then doth it shine brightest, and is vnto the

the beholders most pleasing and amiable. O vnspeakable force of the bloud of Martyrs, then most powerable, when it is spilt, and then most victorious, when it is troden vnder foot! No Adamant so hard, but though it resist to the strokes of preaching, yea and to the mighty force of miracles; yet ycalderth it to the bloud of innocent Lambes, of which Christ speaketh, *Ego mitto vos sicut Agnos inter Lupos*: I send you like Lambes amongst Wolues. No leaprofie so vncurable, but the bloud of these infants in innocency, though not in age, in malice though not in discretion, cannot cure. And albeit *Constantine* refuseth a bath of the bloud of Infants in age, yet doubtlesse had not these Infants in innocency (I meane the Martyrs) bathed him in theirs, God knoweth whether euer he had beene rid of his spirituaill leaprofy. Which he himselfe in a māner acknowledging, when he came to that famous Councell of *Nice*, finding many of those Fathers that had some part of their body maymed, or disfigured with the tormentes suffered for the Catholike faith, he imbraced them in humble sorte,

most

Luc. 10.

1. Ioan. 5.

most deuotionly kissing the scars of their torments, as most honourable badges of Christianity. Three testimonies recounteth S. Iohn in this world: *tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis*: There are three that giue witness in earth, the spirit, water, & blood. The first did S. Iohn Baptist see in the forme of a Dove; the second, and third, S. Iohn Euangelist, comming out of Christs side. In one sense these three things haue caused our spirituall life, in another they maintayne our corporall. Our inward man is quickned by Gods spirit, clensted by the vwater of Baptisme, redeemed with the blood of Christ: but neither would this spirit haue quickned, nor the water washed, vnlesse the blood had redeemed. The spirit soweth, the water ripeneth, the blood reapeth. The spirit appeared in Christs Baptisme, & though the heaue was opened, yet neither earth nor hell gaue any signe of his comming. The water was shed when Christ weeped at Lazarus rayling, and though hell was inforced to render her prey, yet neither heauen nor earth were moued at it: But when the blood came out of Christs

Christs woundes, both the heauens denyed light, the earth quaked, and hell deliuered vp the dead: and then was it fulfilled, *si exaltatus fuero à terra, omnia traham ad meipsum*: If I be exalted from the earth, I will draw all things vnto me. Our corporall life also dependeth partly vpon breathing, partly on watry humours, but chiefly on bloud: yet those are by naturall courses, tokens of life, while in the body they performe their seuerall effects. But for our present consideration it importeth more, to consider, that their spirituall value and force is shewed, when the body is bereaued of them. No man was moued by seing Christ draw breath; but when with a great voyce, he gaue vp his spirit, and lost his breath, then did the Centurion straight cry, *verè filius Dei erat iste*: In very deed, this was the Sonne of God. While the bloud and water were in his body vnscene and vntouched, the effect of them was neuer perceiued: but so soone as by the wound in his side, they found passage to come out, there issued also with them a fountayne of grace, whereof all the Sacraments take their effect.

Ioan. 12.

Matt. 27.

Even so is it in the blood of Martyrs: they whom their holy life nothing moved: they that by their miracles could not be converted, by their blood were mollified, and wrought to goodnes.

S. Paul was obstinate for all S. Stephens preaching, he was stubborne in his opinion, for all his miraculous workes, he could neuer be wonne, till he felt the effect of his innocent blood. For (as S. Au-

August.

gustine saith) *Nisi Stephanus sic orasset, Ecclesia Paulum non habuisset: Vnlesse Stephen had thus prayed (that is, in his bloody agony) the Church had neuer had S. Paul.*

Of S. James also it is writtē, that in *Spain* he could in his life couert but eight persons: but when his blood beganne to worke, the whole Country yealded to his dead bones and Reliques, that regarded so little the force of his liuing speeches. So likewise the Citty of Rome, though by S. Peter and S. Pauls owne voyces, Epistles, and Conuersation, it had beene laboured vnto the truth; yet it neuer could be thoroughly converted, vntill it was long soaked in Martyrs blood: *Tenebrosa aqua in nubibus aëris.*

Psal. 17:

Darke (saith Dauid) is the water in the clowdes

clowdes of theayre : and yet, that very
 same it is, that bringeth to light the sweet
 Rose, and faire Lilly: that loadeth the
 trees with goodly fruites, and giueth all
 the pride to the stateliest plants: that is it,
 as blacke as in the clowdes it seemeth,
 that watereth the earth, & falling vpon
 the flowers, setteth them forth, as it were
 with Pearles and Diamonds, and filleth
 the Riuer with most cleere streames.
 What are these clowdes, but Martyrs,
 of whome it is said, *Who are these that* *Esa. 60.*
flie like clowdes, and like Doves vnto their
windowes? What is the water so darke in
 the clowdes, but the bloud of Martyrs
 in their bodies, where the force there-
 of is not yet vttered? But when it is
 once shedde, it sheweth it selfe to be the *Ioan. 7.*
 fludde of liuing water, that Christ promi-
 sed should flow, out of his belouers, and *Psal. 67*
 that voluntary rayne, which God hath set
 a part for his inheritance, that falleth like *Deut. 32.*
 a shower vpon the herbe, and like droppes vpon
 the grasse, in whose droppings the young
 spring reioyseth. Of this may we vnder- *Psal. 64.*
 stand Dauids Prophecie: Thou hast visited *Ibid.*
 the earth, doubtlesse of thy Church by
 persecution, thou hast througely watered it,

doubtlesse with the blood of Martyrs,
 and thou hast multiplied to enrich it, with
 young springe of new beleueers. In this
Esa. 43. are the wordes of *Esa.* verified. *Singe that*
thou art made honourable in my eyes, and gla-
rious, by Martyrdome, I loued thee, and will
giue, to, my Church, men for thee, many for
one, yea, and whole people for thy only life,
Iud. 16. that of thee it may be said, as of *Sampson,*
 that thou hast had a victory ouer more
 by thy death, then by thy life thou had-
Esa. 2. dest obtayned. To this effect may we re-
 ferre these wordes of the Prophet; *They*
shall turne their swordes into culters of ploughes,
and their speares into fitches; because since
 Christs tyme, all the Persecutors by v-
 sing their swordes against the Church,
 haue but plowed & tilled it, to prepare
 it for new corne, and their speares haue
 beene but fitches, to reape the ripe crop,
 that more seed might shoote vp in the
 place thereof, to the greater increase of
 Gods people. And hitherto we haue
 experièced the performance of that pro-
 mise, made to Christs Church, That the
Esa. 60. younge groth of Gods planting should to his glo-
 ry shew it selfe to be a worke of his bandes, for
 that the least shall become a thousand, and a
 little

little one, become a most strong nation. As by the vertue of the same hands, five loaves were multiplied to be sufficient food for five thousand persons: so hath it beene in euery place for the most part, and alwayes it is proued true, that, *Quod Cypri. aut
plus sanguinis effusum est, hoc magis ac magis alius eius
effloruit multitudo fidelium*, as S. Cyprian no- nomine de
teth: The more blood hath beene shed, duplici
the more hath the multitude of the faith- Martyrio
full flourished. Well may the Church Exod. 4.
say vnto Christ those wordes of Saphora,
Sponsa sanguinum tu mihi es: thou art vnto
me a Spouse of blood, seing that he nei-
ther planted, nor increased, nor fostered
her, but in blood. With blood sprouted
out her first buddes, as a presage & pat-
terne of the future fruits, and she was no
sooner married vnto Christ, but streight
the Innocents gaue her notice, in what
griefe she was to bring forth her chil-
dren. Of these S. Augustine speaking,
saith: *Tunc dicuntur Martyrum flores, quos in
medio frigore infidelitatis exortos, velut primas
erumpentes Ecclesia gemmas, quadam persecu-
tionis pruina decoxit. Non habebatis letatē,
qua in passurum Christum crederetis, habebatis
carnem, qua pro Christo passuro passionem susti-
neretis.* Aug. ser.
de Epi-
phania.

neretis : They are worthily called the
 flowers of Martyrs, which springing in
 the hart of the cold of infidelity, as the
 first buddes of the Church that shot out,
 a certayne frost of persecution parched.
 Your yeares serued you not to belecue
 in Christ, but your flesh serued you to
 suffer for Christ, that was afterward to
 suffer for you. With their blood did the
 Apostles, Disciples, and other Martyrs
 yntill our dayes, establish the Churches
 Doctrines; with blood must we cōfirme
 it; and in the end of the world, *Enoch* and
Elias, and other Martyrs of *Anti-christs*
 time, with their blood must scale vp the
 same. For (as *S. Cyprian* well noteth) *nul-*
lū instrumentū indubitabilius, quā quod
Martyrio. tot Martyrum sanguine obsignatum est : No
 obligation more infallible, then that
 which is sealed vp with the blood of so
 many Martyrs. And therefore Christ ta-
 keth this course for the confirmation of
 his Doctrine. If in the old Testament
 when *Moyse* read the Law vnto the
 people, he sprinkled them with blood
 of Calues, saying : *Hic est sanguis fœderis,*
quod pepigit Dominus vobiscum, super cunctis
sermonibus his : This is the blood of the
 league

Cypr. de
 duplici
 Martyrio.

Exod. 24.

league which our Lord hath made with you, concerning all these speeches: How much more effectually is the Church sprinkled with the blood of Martyrs, as a meane to bind our hartes with vn-
soluble league of beliefe to Christs say-
ings? The efficacy of this confirmation
of our Faith, doth S. Ambrose acknow-
ledge, as very important: *Nouerimus ita-*
que (saith he) quia non sine magno discrimine
de Religionis veritate disputamus, quam tan-
torum Martyrum sanguine confirmatam vide-
mus. Magni periculi res est, si post tot Prophe-
rum oracula, post Apostolorum testimonia, post
Martyrum vulnera, veterem fidem quasi no-
uellam discutere præsumas, & post tam mani-
festos duces in errore permanear, & post mo-
rientium sudores otiosa disputatione contendas:
We must vnderstand (quoth he) that we
cannot without great daunger dispute
of the truth of that Religion, which we
see confirmed with the blood of so ma-
ny Martyrs. It is a very perilous thing,
if after the oracles of so many Prophets,
after the testimonies of the Apostles,
after the woundes of Martyrs, thou
presume to discusse the auncient Faith
as a nouelty, and remayne in thy error

Ambr.
ser. 92. de
Nazario
& Celso.

Cypr. de
laudibus
Mart.

after so manifest guides, and contend with idle disputation, after the toyles of so many as haue died in the cause. Finally how beneficiall both in this, and infinite other respects, the bloud of Martyrs hath beene vnto the Church, & the wonderous force thereof no man is able sufficiently to expresse. Holy was the austeritie and zeale of *Elias*, and *S. Iohn Baptist*; Godly was the estate of the old Patriarches and Prophets; vertuous the life of Virgins and VVidowes; honourable the condition of Confessors, and Religious persons: Yet (as *S. Cyprian* saith) *Martyrio totum necesse est cedat, cuius inestimabilis gloria, infinita mensura, immaculata victoria, nobilis virtus, inestimabilis titulus, triumphus immensus*: Al must of force yeald to Martyrdome, whose glory is vnua-
luable, whose measure infinite, whose victory vnspotted, whose vertue honourable, whose title inestimable, whose triumph exceeding great. To our bloud the gates of heauen flie open; with our bloud the fire of hell is quenched; in our bloud our soules are beautified, our bodies honoured, the Diuell suppressed, and God glorified. It is poyson & death

to Heretikes; it is restorative and comfortable to Catholikes; a seed of all verue, and the bane of vice. To conclude, assure your selues, *de Martyrio tantum posse dici quantum potuerit estimari*: Of Martyrdome so much may be said as may be conceiued. But now hauing shewed, how honourable it is in it selfe, & how profitable to the Church: let vs see how glorious it is, euen in this world vnto those that suffer it. And to omit the triumph of the Church, which being procured by their blood, redoundeth also to their prayse; What a glory it is to Martyrs, that the very prophesies that went of Christ are so plainly verified in them, that it is no small coniecture, how particularly they resemble Christ in glory, whose titles haue so neere affinity with his stile? And to touch of infinite some few: of Christ it is said, *Ascendet quasi radix de terra sitiensi*: he shall come vp like a roote out of a thirsting ground: and yet of this roote it is also written, *erumpet in germen & faciet fructum*: It shall breake out into a bud, & shal bring forth fruit. Who seeme more like a withered roote in a drie and barren soyle, then the Mar-

Ibidem.

Martyr.
dome
most glo-
rious to
the Mar-
tyrs the-
selues.

Isay. 53.

Ezech. 17.

Isa. 53.

Ibidem.

tyrs, that are pestered in prisons, and as it were buried in miseries? and yet from this roote, who seeth not how many buds of vertues, & fruits of gained souls continually spring? Of Christ it is said, *we have seene him, and there was no comelynesse in him, yea we tooke him for a leaper, and the basest of all other men, and yet we desired him.* And how fitly agreeth this to Martyrs, whose tortured bodies and opprobrious deaths, if you consider, there are none more abiect, and deformed, then they? But for al this, not any disfiguring or outward vnhappyneesse could so preuaile, but that they are and euer shall be, desired, honoured, and highly esteemed. Of Christ it is said, *If he yeald his soule to death, he shall see a long aged seed: and I will giue him very many, & he shall deuide the spoiles of the strong.* And is not this also verified in Martyrs, whose bloud is seed, whose death reuiucth, whose plucking vp, is the planting of their posterity? Was not Abel the first figure of Christ, and he a Martyr? Was not Iosepha principall patterne of Christs passion, & he set to sale, and an innocent prisoner? Were not all the Sacrifices of beasts and birds, types and

and shadowes of Christs oblation, and none of the without shedding of blood? How perfectly therefore do Martyrs resemble their Captayne, seeing these figures and types, that foreshewed him, may also be aptly applyed vnto them? But to proceede to their other prerogatiues; there are but three especial points, wherein the dead can be honoured by those that be aliue. First, by monuments and worthy memorials, erected for their renowne: secondly, by famous writers to register their acts: thirdly, by being reuerenced and generally esteemed to be of Soueraigne great power. And as concerning the first point, though the Emperors & men of marke amongst the *Gentils*, haue had diuers honourable memories: yet were they for the most part of their owne, or others building before they dyed; or if it were after their decease, it was rather to flatter some of their suruiuing friendes, then for any great care that they had of the dead parties glory. And howbeit to the false Gods in token of duty, there haue been set vp most sumptuous Temples, long after their deathes: yet

yet with the memory of that, wherein they were beneficiall to the common wealth, there was also set forth to be honoured in them, their brutish and vnaturall vickednesse, which did giue to reasonable persons of good iudgment, more cause to abhorre them for their lewdnesse, then to honour the for their vertues. So was it a commō thing to see forth the rapes of *Iupiter*, the adulteries of *Venus*, the lasciuiousnes of *Apollo*, and such like, and to haue them painted in the very altars and prospectes of their Temples. But for Martyrs, their monuments are so generally rayfed in diuers Countries, that it can not be deemed flattery, and of them nothing but good either hath, or could be set forth, which they euer would haue reckoned in their vertues, or turned to their glory. If Potentates and great Personages haue had such remembrances, it is no great meruaile, seeing they were mighty in power, they had rich and wealthy posterity, which as well for their owne advancement, as for the good will to the dead, were contented to renowne their houses and families with such stately workes.

But

But a wonderfull thing it is, that common, yea abiect, and base persons, such as in their life were counted the reuerſion and reſuſe of the world, ſuch as had neither friendes nor poſterity, to ſhew them any like fauour: yea ſuch as dyed with infamy and diſhonour, deuoured by beaſtes, and not thought worthy of ſo much as a place of burial in the earth; that ſuch men (I ſay) ſhould after their deathes be honoured with ſumptuous Churches, Altars, and daylie Solemnities, & not only in the place where they conuerſed, but in diuers diſtant Nations and Countries, where they were neuer knowne before their departure, it is a thing whereof, as there can be no naturall reaſon; ſo ſurely muſt it needes be conſtrued a testimony of Gods mighty hand, to honour his Saints. This did *S. Chryſoſtome* obſerue when he ſaid, *Chriſt* when he was dead, drew the whole world to worſhip him. And why ſpeake I of *Chriſt*, when he cauſed his very Diſciples after their deceaſe, to be glorious? Yea, and what ſpeake I of his Diſciples, for not ſo much but their places, their Sepulchers, and their dayes bath

Chryſ. ho.
66. ad po-
pulum
Antioch.

« hath he made to be celebrated with per-
 « petuall memory? Shew me thou the
 « Tombe of *Alexander*; name the day
 « wherein he ended his life; but neither of
 « them is notorious, they are now de-
 « stroyed and quite abolished: but the Se-
 « pulchers of Christs seruants are famous,
 « aduanced, and honoured in the Impe-
 « riall Citty, and their dayes commonly
 « knowne to the world, bringing with
 « them a festiuall comfort. And as for *Ale-*
 « *xanders* Tombe, not his owne neigh-
 « bours know it; but those of the Saints,
 « euen the *Paynims* can tell of. And the
 « Sepulchers of a crucified mans disciples
 « are more glorious, then Kings Pallaces;
 « not only in the hugenessse & statelinessse
 « of the buildings (for in this also they ex-
 « ceed them) but that which is more, in
 « Theodor. concourse & resort of suppliants. *Theo-*
 « l. & dectur. *doretus* also hath the like saying. The
 « Græcor. Churches of Martyrs are glorious to be
 « affect. scene, notorious for their hugenessse, gar-
 « nished with all kind of ornaments, and
 « blasing abroad the pompe of their beau-
 « ty. Neither frequēt we them only once,
 « twise, or five times in a yeare, but often
 « spend in them whole dayes, yea many
 times

times euery day doe we there sing to our Lord, the prayles and Hymnes of the Martyrs. What sumptuous Churches did *Constantine* the great build, in the honour of *S. Peter* and *S. Paul*? VVhat massy Images of all the Apostles did he make, with crownes of gold on their heads, of fourescore & ten pound waight a peece? beside other passing rich ornaments, namely two Crosses of gold, one vpon *S. Peters*, another on *S. Pauls* Tombe, of a hundred & fifty pound waight a peece. I omit the Temple that by *Gallus* was built to the honour of *S. Mamias* Martyr, mentioned by *Gregory Nazianzen*: the Church of *S. Theodorus*, which *Gregory Nissen* reporteth to haue bin most sumptuous. I omit the stately rich Churches, yet extant in al places of Christendome, which are sufficient proofs to shew the Martyrs of God, more glorious in this behalfe, then the greatest Monarches that euer were. For one *S. Stephen*, or one *S. Laurence* hath not only in *Rome*, where their bodies are, but in *France*, *England*, *Flaunders*, *Spayne*, *Italy*, *Germany*, and all Christédome, most haughty buildings erected for their memory: yea not only in
euery

Dama.

Papa in

vita Sil-

uestri.

Greg. Na-

zian, orat.

in Iulia. r.

Greg.

Nissen. in

orat. in

Theodor.

euery country, but almost in euery chief City, and in infinite other Townes. Now as concerning the writers, that haue registred the Martyrs actes, they surpasse all former Potentates of the Gentils. For how many Emperors haue you, that haue had Emperors to write their worthy exploit? how few (vnlesse they were men of base calling) had their equalls, or better to register their fame? VVhereas to the Martyrs, others now as famous for miracles, and holynesse of life, as they were for their Martyrdome, and as much honoured euery way as they, in the whole world, haue beene the Chroniclers and Penners of their prayles. How many Martyrs doth S. Cyprian, S. Basil, S. Chrysostome, S. Hierome, S. Ambrose, S. Augustine, S. Bernard, & others, honour in their Sermons and workes? All, men as glorious themselues in Gods Church, as they of whome they set forth the prayles. I omit Eusebius, S. Bede, Florus, Metaphrastes, Vsuardus, and infinite other graue Authors. For what bookes haue you almost written by a Christian, wherein (if the matter beare it) there is not mention made of Gods

Gods Martyrs? Yea how many of the very *Gentils* haue registred their memories? of whome though they conceived not as they should; yet speake they of them to their owne confusion, and their glory. Now as touching the third point, which is the reuerent & worthy opinion, that true Christians haue of the power of Martyrs, it were to long to recite the particuler testimonies of antiquity. For though we do not (as the Heretikes grossly father vpon vs) yeald them any diuine honour, or sake them for Gods; yet they haue beene euer more highly esteemed of our forefathers, as also they are by vs, for their wonderfull power. And first, if what their power is in heauen, be gathered by that which they had in earth, we haue great cause to put confidence therein. If *S. Peters* shadow, *S. Pauls* hand-kerchers, and girdles were able to cure diseases: If *S. Pauls* prayer in the ship was able to obrayne the liues of two hundred seuentie six persons: If *S. Stephens* prayer was so forcible for his Persecutors, as to conuert a chiefe agent in his death: Why may we not

1. Cor. 13.
1. Cor. 13.
1. Cor. 13.

2. Cor. 12.
2. Cor. 12.
Act. 19.
Act. 27.

Act. 7.

Hier. cōt.
Vigil.

Bern. ser.
2. de Pet.
& Paul.

Ser. in vig.
Petri &
Pauli.

to do much more in heaue, where they
are in more fauour with God, and per-
fected in charity towar des vs? *Mortales
adhuc & morituri, imperium vite & mortis
videbantur habere, solo nimirum verbo morti-
ficantes viuos, & mortuos suscitantes; quanto
magis nunc cum honorati sunt nimis, nimis con-
fortatus est principatus eorum?* V Vhen they
were yet mortall (saith S. Bernard) and
sure to die, they seemed to haue com-
maundement ouer life and death, put-
ting to death the quicke, & raysing from
death the dead, & that with their only
word. How much more mighty are
they now, when they are aduanced to
such vnspeakable honour, and their
Princedome is most assuredly establi-
shed? And againe, *Quam potentiores sunt in
calis, quam potentes fuerunt in terris?* How
much more powerfull are they in hea-
uen, whose power was so great euen
here on earth? Secondly, if we consider
the might of the Diuels, what strong ef-
fects they haue wrought; as by the in-
chaunters of Pharao; the sodaine destru-
ctions of Iobs cattle; the murdering of his
children by ouerthrowing their house,
and other wonderfull effects, that God
hath

hath permitted vnto them: much more power must we presume to be in Gods Saints, whome in heauen we are sure he would not make inferior in might vnto his enemies, ouer whome he gaue them so great authority here in earth. And for this hath it beene alwayes a custome in the Church, to go on pilgrimage to Martyrs Tombs, where they haue alwayes shewed their patronage to such, as come vnto them for succour.

Of this S. Chrysostome saith. *Ipse qui purpura indutus est, accedit illa complexurus Sepulchra, & fastu deposito stat Sanctus supplicaturus, vt pro se apud Deum intercedant: & scenarum fabricum, & piscatorem etiam mortuos vt protectores orat, qui diademate redimitus incedit.*

Chrys. ho. 66. ad popu. Antio.

He which is clad in purple, cometh to imbrace those Sepulchers, and setting aside his maiesty, standeth as a suppliant to those Saints, that they would vouchsafe to pray for him: and he that goeth adorned with his Crowne, prayeth to a Tent-maker, and a Fisher, and those also dead, as to his protectors. And a litle after, who euer went in pilgrimage to see any Kinges Pallaces? but to enioy the sight of the Martyrs Tombs, many

Kings have become Pilgrims. Prudentius
also of this writeth.

Prudent
hymno 2.
in Hemi-
ter. &
Chelidon.
Martyr.

*Militas cruore nunc arenas incolat
Confrequentans; obsecrans voce, votis,
munere
Exteri nec non & orbis hic colonus aduenit,
Fama nam terras in omnes precucurrit pro-
ditrix;
Hic patrenos esse mundi quos precantes am-
biant.*

The Townesmen flocke to the im-
brued sandes,
There making sure with voyce, with
vow, with gift:
Men also come from farre and for
raine landes,
To euery coast fore-ranne the fame
so swift;
That heere the Patrons of the world
did lie,
By whose good prayers each wight
might seeke supply.

Beda. l. 4. St. Bede also, & our owne Chronicles
hysto. c. 7. make mention, how King Ceaddwall, and
& 30. King Coenred went to Rome in pilgrimage
to those holy Reliques of the Apostles,
which honour to what Emperor was
it euer giuen, or so long continued?

Moreouer

Moreouer what wonderfull force the Martyrs be of, the effects that haue been wrought by their very ashes, bones, garments and other thinges of theirs, doth abundantly testifie. *S. Chrysostome saith* *Chrys. ser.* that *S. Peters* chaynes, his sword, and his garments, wrought many miracles. *in adora. vener. caten. Petri. Ambr. ep. 85. ad ororem.* *S. Ambrose* writeth that at *S. Gernasius* and *Protasius* Reliques so diuers diseases were cured, that the people cast their Bedes and garments vpon their bodies, deeming them of force to cure maladies, by the only touch of these Saints. The very ashes of *S. Cypris* draue the Diuels out of the possessed, cured diseases, and gaue foreknowledge of future events, as *Gregory Nazianzen* writeth. And *S. Chrysostome* compareth Martyrs bodies to the Emperors owne armour, the very light whereof maketh the theeues, that is the Diuels to flie, though neuer so eager of prey. *Greg. Naz. 7ia. orat. in laudibus Cypr. Chrys. h. 7. de nati. 7. Macha.* *Non ad naturam eorum intendunt, sed in arcana dignitatem, & gloriam Christi, qui in agone certantium induta corpora Martyrum suorum, sicut arma portauit: For their eye aymeth not at their nature, but at the secret dignity and glory of Christ, who putting on the bodies of his Martyrs,*

Psa. 87.

bare them as armour in the agony of their combats. And in summe, what hath been wrought by any Martyr in his life but that ordinarily his ashes & reliques haue beene of the like, yea & sometimes of greater force; whether it were raising of the dead, restoring of the lame, giuing sight to the blind, hearing to the deafe, or speech to the dumme, or what other miracle soeuer? Now therefore if *David* demaund his old question: *Shall any utter thy mercy in the graue, or thy truth in perdition? shall thy meruailes be knowne in darknesse, or thy iustice in the land of obliuion?* VVe may answere, that the Martyrs in their tombes extoll his mercy, who by their very ashes cure diseases, and releue many miseries. In perdition, by the losse of their liues and shedding of their bloud, they confirme and giue testimonie vnto his truth. In darknesse of infidelity and error, or of temporall disgrace & worldly punishments, they make the meruailes of his power & Maiesty to be knowne: and in their graues, which are the land of obliuion, they renew a continuall memory of his iustice, who is so forward to afford his reward to deseruers,
and

and to crowne the conquerors in his
 quarell, that euen he maketh their dead
 bones and dust glorious in this world,
 before they be indued with their finall
 incorruption. Whereupon Gods church
 hauing to her great aduancement, found
 the singular power of Gods Martyrs,
 hath alwayes made an especial account
 of them, & had them euermore in chief
 reuerence. This also moued the Fathers
 to give them such honourable Titles.
S. Basil calleth them the helpe of Chri-
 stians; the guardians of mankind; part-
 ners of our cares; furtherers of our pray-
 ers; our embassadors vnto God; the
 starres of the world; the flowers of the
 Church; and Towers against inuasion
 of Heretikes. *S. Ambrose* calleth them
 gouernors and vwatchers of our liues;
 cryers of Gods Kingdome; inheritors
 with God; intercessors of the world;
 Patrons and fortresses of Citties. *Theodo-*
retus calleth them our Captaynes, our
 Princes, our Defenders, Keepers, and
 Aduocates. Finally, *S. Chrysostome* calleth
 them Pillers, Rockes, Towers, and
 lights of the Church, and Protectors of
 Kinges and Emperors.

*Basil. ho.**20. in 40.**Mart.**Basil.**ibidem.**Ambr. ep.**85. & ser.**91. in Na-**zar. &**Celf.**Theod. l.**6. Grac.**affect. cur**Chrys. ser.**in luvet.**& Max.**mart sera**66. ad pon**pulum**Antio. b.*

CHAP. XII.

*The Vnhappynesse of the Schismatikes
and Lapsed, and Comfort against
their example.*

O How vnhappy are they, that
for the saving of goods, credit
temporall authority, or such worldly
respects, forsake the so glorious and
diuine honours, and purchase a most la-
mentable and ignominious stile? For
vwhat are they but (contrary to that
which S. Basil saith of Martyrs) the spoile
of Christians; the destroyers of mens
soules; the occasioners of our cares;
hinderers of our prayers; factors of the
Diuell; clowdes of darknesse; weedes
of the Church, and fortresses of heresie?
VWhat are they but ruines of Religion;
dismembred offals, & limmes of Sathan?
many of them yealding before the bat-
taile, & foyled before they fought, haue
not left themselves so much as this ex-
cuse, to say that they went to Church
vnwillingly. They offer themselves vo-
luntarily, they runne wittingly to their
owne ruine, & seeme rather to imbrace
a thing before desired, then to yeald to
an

an occasion that they would fayne haue
clicheued. And did not your feet stum-
ble, your eyes dazle, your hart quake,
and your body tremble, when you came
into the polluted Sinagogue? And could
Christs seruant abide in that place to do
any reuerence, and renounce Christ, or
to do any homage to his enemy whome
he had in Baptisme renounced? And
could you come thither to offer your
prayers vnto God, where your very
prefence offered you body and soule to
the Diuell? And could Catholike eares
sustayne without glowing, the blasphemous,
reproachfull, & rayling speeches
against your true Mother the Catholike
Church? VWas it no payne to heare the
corrupt translations, abuse, and falsify-
ings of Gods owne word? Was not the
law of going to Church, and of being
there present at that which they call *Di-
uine Service*, made and published pur-
posely to the abolishing of the Catho-
like Faith; to the cōtempt, reproofe, and
ouerthrow of the true Church; to the
establisshing of their vnttrue Doctrine?
And can any Catholike knowing this,
(as none can be ignorant thereof) ima-

Rom. 1.

gine, but that in obeying this law he consenteth vnto it, & to the accomplishing of that, which the law intenderh, that is the impugning of the true, and the setting vp of a false faith? Doe you not remember S. Pauls words. *They are worthy of death not only that doe such thinges, but also those that consent to such as doe them?* Euen as he is worthy to be punished, who though in mind he fauour his Prince, yet indeed he cleaueth to his enemy. Moreouer, was not this law made to force men to shew, and professe a cōformablenesse in external behauiour to this new faith? Is it not required as a signe of renouncing the true Church, and approving this new forme of Seruice, Sacraments, and Religion? To deny this, is against experience. For to this effect found all the penall laws and statutes; this do the examinations, arraignmentes and executions make manifest, wherein still the thinges punished and condemned are; not going to the diuine Seruice (as they cal it) the hearing Masse; the receiuing Priests; vsing the benefit of their function; or acknowledging of the authority of the Sea Apostolike. In all

all which, what can we thinke is meant, but that their laws, and all their indevours tend to make vs deny our, and receive their believe? And therefore when we obey them in these points, what doe we but that which they pretend at our handes? For if a subiect should make a law, that all the Estates of the Realme should leave the obedience of their true Queene, and only submit themselves vnto him; and should prescribe that in token thereof they all should come to his Pallace, and attend there, while his seruants did Princely and regall homage vnto him: were not the obeying of this law a consent to his rebellion? and the presence at his Pallace a sufficiēt signe of our reuolts from our Soueraigne? Or doe we thinke, that by forsaking our Queene, though it were for feare of her Aduersary, we did not inough for our parts, to fulfill the mind of his law, which was to draw all from her, to attend vpon himselfe, that thereby she being destitute of adherents, he might dispose of her, and of her Kingdome at his owne pleasure? Is not this our very case? The
Queene

Queene is the Catholike Church: the rebellious subiect, resembleth the enemies thereof: the law commaunding from the Queenes, and forcing to her rebels obedience, are the penall lawes terrifying vs from the Catholike Religion, and enforcing vs to the Hereticall seruice: the coming to his Pallace while he is honoured as King, is like the coming to church while heresie is set forth, as true Religion. Now therefore is not the obeying the law of coming to their seruice, whether it be for feare or loue, a sufficient signe of our reuolt from our Queene, that is the Catholike Church? And doe we not as much on our sides, as is sufficient to fulfill her enemies desire, and intent: which is the forsaking, the open profession of duty and seruice due vnto her, and the attendance vpon her enemies pleasure, that none being left that dare openly withstand them, and defend her, they may worke her overthrow the bitter? Surely if in a temporall cause, this point should come to the scanning of any secular tribunall, the least fault that the offenders could be condemned of, were high treason. And

how

how much greater reason thinke we it is against Christ, to coopectate so directly to the overthrow of his Church, which is not only his Kingdome, but his mysticall body, and he not only the Soueraigne, but the head thereof? Whose iniuries he accounteth as offered to himselfe, as he well shewed saying to S. Paul, once a Persecutor of it, *Saul, Saul, why dost thou persecute me?* Neither can your protestation, or other signe excuse you: for you are both in mans reason, and Gods censure, more to be iudged touching your mind, by your deeds, then by your wordes. And therefore if your deed be an establishing of their law, and consequently an actuall denial of your Faith, your words excuse you no more, then they should doe him, that offering incense to an Idoll by commandement of his Prince, should say that in mind and hart he were a Christian, though al the world might see that he played the Infidoll. For where the action it selfe is contrary to the Faith which in wordes is professed, a mans words doe only argue, that either he is an Atheist, that careth not for Religion;

or

Niceph. or a *Basilidian* or *Helikefaine*, that thinketh
l. 4. c. 7. it lawfull to deny his faith; or at the least
Euseb. lib. a wilfull sinner, that doth wittingly a-
6. cap. 32. gainst his owne conscience: all which
Jacob. 4. are most odious and damnable points.
Aug. in And if your protestation be, that you are
Psal. 4. in mind Catholike, and that you come
Vide n to Church only to obey the law, doe
Epist. Cle- you not acknowledge, that the law
11 Rom. ought to be obeyed, and therefore that
apud Cyp. it is good and iust, seing obedience is
ep. 34. due to none but iust laws? Doe you not
 confesse, that there was in the enactors
 of it Ecclesiasticall and sufficient power,
 to commaund or bind you in spirituall
 actions, and those such, as only & who-
 ly tend to the confirmation of false Do-
 ctine, and subuersion of the truth? And
 who seeth not, that this is as much in ef-
 fect, as if you said; the law that com-
 maundeth going to Church with Here-
 tikes is iust, and temporall Magistrates
 haue spirituall authority, sufficient to
 bind in conscience to goe to their er-
 roneous seruice, notwithstanding that
 they doe it to establish misbeliefe, and
 saze out the Catholike Religion? And
 to say that going to Church at such
 times

times as their Service and Sacraments
 are ministred, their Doctrine preached,
 or the rites of their sect practised, is not
 a spirituall, but a ciuill action, is against
 all sence and reason; seing that it is
 the very principall signe of spirituall
 duty, to bee present at such thinges,
 whereby Religion is chiefly profes-
 sed: especially when this presence is
 commaunded by a law, the knowne
 meaning whereof is to force men to a
 profession of a false beliefe. For so doe
 the very wordes of being present at Di-
 uine Service import; and otherwise the
 enactors endeauiours, and actions ap-
 parently witnesse the same. I omit the
 scandall which you giue in confirming
 the beliefe of Heretikes, in weakening
 the Faith of Catholikes, in quite over-
 throwing the faint-hearted, and waue-
 ring *Schismatiks*. I omit what aduantage
 you giue to the Churches enemies, to
 triumph over her as overcome, and to
 boast of you, if not as of children or vo-
 luntaries, at the least as of pressed men
 and slaues of their Sinagogue. I omit the
 danger of infection by their contagious
 speeches, that creepe like a canker; which

Matt. 18.

Marc. 9.

2. Mach. 6.

1. Cor. 8.

Aug. ep.

154. Euag.

1. b. 3. cap.

21. Amb.

ep. 30.

Matt. 12.

Ambr.

lib. 2. offi.

cap. 24.

to neglect and not to consider is wilfull
Eccles. 19. blindnesse; to consider and not to feare,
1. Cor. 10. is tempting of God & great presumption;
 to feare and not to auoyd, is impiety
 towards your soule, and peruerse ob-
 stination. I will not stand to rip vp your
 contempt of the Cannon of the Apo-
 stles, of the Councell of *Laodicea*, and di-
 uers others, forbidding to resort to the
Can. A- Heretikes prayer or Conuenticles: of
post. 63. the example of all antiquity, condem-
Concil. ning the same: of the verdict and com-
Laod. can. mon consent of the profoundest Clerkes
9. 31. 31. of Christendome, and namely of twelue
vid. Clem of the most choyse men in the last *Triden-*
constitut. *tine* Councell; who after long sitting &
Apostol. examining this point, in the end found
1. 3. cap. 4. it altogether vnlawfull, and auouched
 it better to suffer all kind of torments,
 then to yeald vnto it. Yea, and although
 they were desired, not to make this a
 publike decree, in respect of the trou-
 bles that might arise to the Catholikes
 in *England*, in whose behalte the question
 of going to Church was proposed: yet
 the Legat and the foresaid Fathers, gaue
 this answer, that they would haue this
 resolution no lesse accounted of, then if
 it

it were the censure of the whole Councell. I omit also that diuers Heretikes shall be witnesses against you in the day of iudgement, who with letters and set treatises, haue by many Scriptures proued it to be vnlawfull, for one of a true beliefe to frequent or repaire to the Seruice or Sacraments of a false Church: whose argumēt & actions in this matter, will so much the more condemne you, in that they were more religious in an erroneous and vnttrue, then you in a sincere and vndoubted faith. Their opiniō in this matter who desireth more at large to peruse, let him read the treatise of Iohn Caluin, which he made, *de vitandis superstitionibus, quæ cum sincera fidei confessione pugnant*: of auoyding superstitions which repugne against the sincere profession of faith: & his booke, which he did write as an Apology *ad Pseudo-Nicodemitas*, to false Nicodemites, who alledged in their defence the example of *Nicodemus*, that came to Christ by night. In which among other points he saith, that going to a Church of a cōtrary beliefe, is *partiri inter Deum & Diabolum, animam vni, corpus alteri assignando*: to part

Y

Caluin.
stakes

stakes betweene God and the Diuell, assigning the soule to one and the body to the other. He hath also of the like tenour written two Epistles vnto two of his friendes. You may likewise in the same volume see the counsaile of Melancthon, Peter Martyr, Bucer, and the Ministers of the Tigurine Congregation, whose censure being by Caluin demaunded, they all agreed to his opinion. M. Fox also recordeth diuers letters of Bradford, Hultier, and others that wholly approue the same assertion. And albeit their reasons were misapplied in the particuler Church, to which they proued it vnlawfull to resort yet are they very sufficient and forcible to confirme, that the repaying to a false Church in deede, is most sinfull and damnable. And therefore consider with your selues, what wilful blindness you are in, that maintayne a point, which not only Catholikes, but euen the very Heretikes themselves, that carryed any forme or shew of conscience and Religion, haue detested as most prejudiciall to the truth, offensive to God, and pernicious to your selues. And not contented your selues to offer your owne souls
to

to sacrifice your faith, to make an host
 to the Diuell of your eternall saluation; Schisma-
 and your portion in heauen; you carry tikes im-
 also with you your seely innocents, and piety to-
 force your children to the like impiety, wardes
 as though it were not inough for you to their chil-
 dren.
 perish alone. Shall not they (as S. Cyprian Cypr. de
 noteth) in the day of iudgment cry out lapsis.
 against you? We of our selues haue done
 nothing. We did not of our owne ac-
 cord, leaue the meate and cup of God,
 to runne to prophane infection: the in-
 fidelity of others hath caste vs away:
 we felt our owne parents our murder-
 ers: they denyed vs the Church for our
 Mother, and God for our Father, and
 haue reuiued the old sinne of the Iewes
 and Gentils: *Immolauerunt Filios suos & Fi-* Psal. 103.
lias suas Daemonis: They offered vp their
 Sonnes and their Daughters to Diuells.
 O how cruell, and how vnaturall a
 thing commit you in thus trayning vp
 your litle ones in so impious a sort! You
 gaue them but a temporall life, and you
 take from the a spirituall: you bred their
 body, & you are the bane of their soule:
 you brought them forth for heauen, and
 you guide them the way to hell: Was

this the fruit of your paynefull labour;
 to bring one into the world, that should
 through your education curse the father
 that begot him, & the mother that bred
 him, the houre of his birth; and wish
 that the wombe had beene his tombe,
 his natiuity his decease, and his begin-
 ning his ending? O how much better
 2. *Mach. 7* did that good mother of the *Machabees*,
 that rather exhorted her children to
 Martyrdome, then to offend for sauing
 their liues! Much better did *S. Felicitas*,
 who in the time of persecutiō, being as
 desirous to send her children before her
 to heauen, as other mothers are to leaue
 theirs after them here in earth, cōfirmed
 them in spirit, whose bodies she had
 borne, & was their mother in their birth
 to God, as well as in their natiuity to-
 ward the world. And (as *S. Gregory* saith)
 3. *Greg. ho.* seeing her seauen deare pledges martyred
 3. *in E.* before her, was in a sort martyred in the
uangel. all; and though she were the eight in
 place, yet from the first to the last she
 was alwayes in payne, & her owne kil-
 ling was not the beginning but the end
 of her Martyrdome. The like examples
 we read of *S. Symphorosa*, and *S. Sophia*,
 who

who as they were mothers in affection,
 so were they also in care of their chil-
 drens soules, exhorting them to con-
 stancy, and giuing example of the same.
 Alas how contrarily do the parents of
 our dayes, who as though their children
 were nothing but flesh and bloud, and
 bodies without soules, pamper them in
 all sensuall delight, and feare nothing
 more, then that their soules should be in
 the state of grace, and members of the
 Catholike Church? But that they are
 cruell to themselues, how can they be
 mercifull to others; and such as are them-
 selues fallen from God, how can they
 either exhort or vphold others in Gods
 seruice? O blindnesse and dulnesse of
 hart! And had you rather haue God
 then man for youre enemy? Had you ra-
 ther be the Diuels then Gods prisoners?
 Had you rather liue captiues heere in
 earth, then die to be Saints in heauen?
 VVhat are your riches as you vse them,
 but giues to chayne you, and fetter you
 in sinne? Are they not most straight and
 strong boltes, by which (as S. Cyprian Cyp. de
 faith) *Et virtus retardata est, & fides pressa, lapsa.*
& mens victa, & anima praelusa? Both ver-

Chrys. ho.

44. in

Matt.

Genes. 25.

Clem. A.

Clemens Alexandrinus reporteth, that Alexan. l. 2. pelles being one of his Schollers paynting pedag. c. 11 Helena, and limning her Image vvith much

tue is flatted, and faith suppressed, and the mind overcome, and the soule imprisoned? Yea and besides this, bring not these chaynes with them a most cruell keeper, that is the loue of money? Whose quality is, whome he hath once gotten, not to suffer him to depart the prisō, but to hold him sure with a thousand bands, lockes, and doores; and casting him into an inward hold, to make him take pleasure in his bondage. O what a miserable change make you! You sell with Esau your heavenly inheritance for a litle broth; you sell your soule, that cost no lesse then the life & bloud of God himselfe, for the short vse of a few riches: you sell God and all he is worth, for a small renew of a few yeares. It is not the feare of temporall losse can excuse you. God gaue it you, and for him you must not be vnwilling to forgo it. It is folly to thinke that God can allow for an excuse the losse of a litle pelse, when the soule vvich he bought vvith his owne bloud is lost for the sauing of it.

much gold, should say vnto him, that si-
 thece he was not able to paynt her faire,
 he meant at the least to make her rich:
 which words we may well vse to those
 that allcadge their riches, as a cause of
 their reuolt; whose fault being so palpa-
 ble, that they cannot paynt it with any
 seemely shape of vertue; they seeke at
 the least to gild it, & make it seeme tol-
 lerable with the pompe of their riches;
 as though where true beauty and grace
 wanteth, there heavenly Appelles could be
 blinded from espying the deformity of
 their Image, by the glittering of their
 gold. No, no, weil seeth God your
 grosse error, and the folly of your bar-
 gain. *Qui regna celorum* (saith S. Chry-
 soston) *permutant pecunia; idem faciunt*,
ac si quis regno actus amplissimo, honoris cu-
mulo gloriatur: They which change the
 Kingdome of heauen for mony, are like
 vnto him; that being dispossessed of a
 large kingdome, should glory in a heape
 of dunge. They that desire to gayne,
 seeke in putting forth their mony such
 as will giue them greatest vsury, and
 take their mony thankfully at their
 handes: but you seeme to take a quite

Chrys. b. o.
 64. in
 Matt.

Chrys. ho.
 33. ad po-
 pu. Antio.

contrary course : you forsake God, that offereth not the hundred part, but the hundred-fold gayne, and put out your money to such, as cannot so much as restore the principall. What can your bel-ly retourne you, which consumeth most part of your riches, but dunge and corruption? what your vaine pompe and glory, but malice and enuy? what your ynchastity, but hell and the worme of conscience? And yet haue you chosen these for your debtors, and for the vsury and loane of your wealth: present euils, and future punishments. What comfort can your wealth giue you, who how richly soeuer you are attyred, without Christ you are naked: with what iewels or ornaments soeuer you are set forth, without Christs beauty you are deformed? How soeuer your face is painted and your beauty blazed, without grace you are vgly and monstrous: and (alas) how can you take any pleasure in these vanities, considering that you haue lost your selfe, and that you carry about you your owne funerall, while your body is a fishy tombe of a more filthy soule, not only dead, but almost rotten in sinne?

And

And will you thus lend your riches to your owne reuenge, and not rather put them out to Christ, that offereth heauen and life cuerlasting for your loane? If the time of his payment seeme somewhat long, and that with-hold you; remember that he which lyeth not, biddeth you first take the Kingdome of God, and for necessities, you shall not want: remember the longer he keepeth it, the more gayne he hath to returne for it. And if you not on-ly beare, but wish for this delay in your vsury with men: haue you so litle confidence in God, and such feare he should become banquerout, that you dare not trust him so long as you would an ordinary merchand? Consider with your selues that the articles of your faith are no fables: the wordes and contents of the Scripture, no Poets fictions: they are vndoubted truches, and shall assured-ly be verified. Christ saith, whosoever *Matth. 10.* loueth Father, Mother, Riches, Wife, or Children more then him; is not wor-*Matth. 12.* thy of him: And who so gathereth not with Christ, scattereth. And he that is *Matth. 10.* not with him, is against him. Such as deny him here, shall be denyed of him in

the next world. And whosoever confes-
Luc. 12. seth him here, shall be acknowledged of
 him in the day of Iudgment. And both
 these sayings being of equall truth and
Cypr. de credit, then (as *S. Cyprian* saith) *si fides qua*
lappis. *vicerit, coronatur; necesse est, vt victa perfidia*
puniatur. If the faith that conquereth be
 crowned, then must the foyled perfidi-
 iousnesse bee chastised. Wherefore
 whosoever hath fallen, let him now rise:
Greg. ho. If he haue shewed himselfe a man in sin-
1. Euang. ning; let him not shew himselfe a Diuell
 in obstinately perseuering in his fault.
 So many delights as you haue to leaue,
 so many sacrifices you haue to appease
 God. Your number of vices, may you
 turne into a number of vertues, imploy-
 ing all that to serue God in your repen-
 tance, which you abused to the con-
Bernar. in tempt of God in your wickednesse. Flie
quod. ser. out of the midst of *Babylon* (saith *S. Ber-*
nard) and saue your soules. Flie vnto the
 Citty of refuge, where you may do pe-
 nance for that which is past, obtayne
 grace for the present, and expect the
 comforts that are to come. Let not the
 burden of your conscience withhold
 you; for where sinne hath much aboun-
 ded,

ded, there aboundeth also Gods grace in repentance. Let not the feare of difficulties, and rigour dismay you. *The passions of this world are not condigne*, neither to the sinnes past, which are released, nor to the present sweetnesse of grace, which is restored, nor to the future glory, where-with they shall be rewarded. If you beleeue not wordes, beleeue examples of so many. How many haue you in prison, both by nature and custome very dainty and tender? Nothing is impossible to true beleeuers: nothing sharpe to true louers: nothing hard to the meeke: nothing rough to the humble, to whom grace affoordeth helpe, and deuout obedience easeth the waight of Gods Commaundements. Remember what Iudgments God hath shewed on those that denyed him. One as soone as he had denyed Christ, was presently stricken dumme, and in that beganne his punishment, in which beganne his fault. Another woman hauing committed the like crime, was sodainely in the bathes seized on by an euill spirit, and toare off her tongue with her owne teeth, by which she had renounced her Faith: and

Rom. 8.

Cypr. de lapsis.

Ibidem.

and thus being made the reuenger of her owne offence, within a litle space extremely tormented with wringing in her bowels, she gaue vp the ghost. And to omit particulars; Harken what S. Cyprian saith of those, that in his time were guilty of this revolt: *Quam multi quotidie immundis spiritibus adimplentur? quam multi vsque ad insaniam mentis excordes, dementia furore quatuntur? Nec necesse est ire per exitus singulorum, cum per orbis multiformes ruinas tam delictorum poena sit varia, quam delinquentium multitudo numerosa:* How many are euery day fraught with foule fiendes? how many waxing witleffe fooles, are in the end shaken with a furious madnesse? Neither need I to goe ouer the particular endes of euery one seing that in the manyfold ruines and reuoltes through the world, the punishments of their sinnes are as various, as the multitude of offenders is great. Let every one of you consider as well, what he himself hath deserued, as what others haue suffered. Let no man flatter himselfe in the adiourning of his chastisement: yea let him rather feare the more, seing God reserueth his sinne to an eternall reuenge.

Be

Be not moued with their example, that either through wretchlesse errour, or dulnesse of Faith runne headlong forward in their wilfull blindnesse. Go not you to perdition with them for company; and thinke it not better to go to hell with many, then to heauen with a few. Ioyne your prayers with ours, that dayly pray for you. Be not slacke in your owne cause, to which so many cooperate; and laugh not you in your misery, which so many rue. God is ready againe to receiue you: he openeth vnto you the gate of his mercy: he calleth you, he inuirteth you with fatherly pity. O vngreatfulnesse! why sticke you? why stand you? what stayeth you from coming? Your soule lyeth vpon it; your eternall weale or woe is in the ballance. Take mercy while you may; enter while you haue accessse, least the gate be shut, and your knocking not hard, and your last answer be, *nescio vos*, I know you not. And you on the other side most constant Confessors, continue your course: perseuer in your commenced enterprise: let not the example of those that fall, make you the weaker: *Si fuissent ex nobis*,

mansissent

Com-
fortes a-
gainst
Scisma-
tikes ex-
amples
1. Ioan. 2.

Cyprian
de vnitatē
Ecclesiæ.

Cyprian
de simpli-
citate pre-
latorum.

mansissent vt que nobiscum . Gratulandum
(saith S. Cyprian) cum Lupi, & Bestia de
Ecclesia separentur; ne Columbas, ne Oues
Christi saua sua & venenata contagione præ-
dentur: If they had beene of vs, they
would haue staid with vs. We should
reioyce when Wolues and Beastes are se-
questred frō the Church, least with their
cruel and venomous infection they prey
vpon the Doves, and Sheepe of Christ.
How can the sweet stand together with
the soure, draknesse with light, the calme
with the tempest? *Nemo putet bonos de Ec-
clesia discedere. Triticum non rapit ventus, nec
arborem solida radice fundatam procella sub-
uertit: Inanes palea tempestate iactantur, in-
ualida arbores turbinis incurfione euertuntur:*
Let no man imagine that the good goe
out of the Church. The wind carryeth
not away the wheate, neither doth the
storme ouerthrow the trees that are
strong rooted. The light chaffe is tossed
with euery tempest, and the weake trees
with euery blast are blowne down. And
as the piller in a building, if it stand so
right as it should; the more waight is laid
vpon it, the more firme and immouable
it standeth; but if it leane to either side,
any

any waight maketh it fall quite downe
 and breake asunder: so those that in this
 spirituall building of the Church walke
 vprightly, framing their behaviour a-
 greably to the integrity of their Faith;
 by the poyse of persecution, are rather
 strenghtned and confirmed: but such as
 are of loose demeanour, and euill life, lea-
 ning to the liberty of this wicked time;
 with euey litle waight of aduersity, fall
 in schisme, and are broken of from the
 members of Chrsts mysticall Body.
 When the Sunne shineth (saith S. Augu-
 stine) is it the *Palme* that withereth, or
 the *Cedar* that is parched? is it not rather
 the wearish Hay that sodaynely fadeth
 with the heare? Though you see some
Saule of a Prophet, to become a Pro-
 phets Persecutor: some *Iudas* of Christs
 Apostle, to become his betrayer: some
Nicolas of a Deacon, to become an Arch-
 heretike: yet be not you moued. What
 meruaile when the beame is leuered
 from the Sunne, if it lose the light? when
 the bough is cut off from the tree, if it
 wither? Or if the brooke being parted
 from the headspring, drie quite vp? This
 cannot any way preiudice, but rather
 profit

Aug. in
 Psal. 93.

1. Reg. 19.

Matt. 26.

Apoc. 1.

Greg. in
pastora.

profit the Church; whose purity is increased, when it voydeth out of it such ordure and corruption. For (as S. Gregory saith) *Nemo amplius in Ecclesia nocet, quam qui peruersè agens, nomen vel ordinem sanctitatis habet. Delinquentem namque hunc redarguere nullus praesumit: & in exemplis culpa vehementius ostenditur, quando pro reuerentia ordinis peccator honoratur*: No man in the Church doth more harme, then he that liuing peruersely beareth the name and degree of piety. For such a one no man prestmeth to reprove: and a great deale more apparently turneth the fault to euill example; when for reuerence of the order, the offender must haue his honour. Better therefore it is that they should goe out of it, that within it be a disgrace vnto it, & without it honour it, as a ground that cannot brooke such ranke & poysoned weedes. Contemne not the pearle because the swine tread vpon it: despise not the light, because the euill doers hate it: thinke not worse of the Church if the wicked forsake it. It were a folly in the *Aegyptians* to contemne their river *Nilus*, that tatteth their soyle, and causeth all their aboundance;

to refuse to cate of the fruits which by watering the earth it engendreth, because therein the *Crocodile* breedeth, or for that some times it casteth out an ygly *Viper*: so were it much more madnesse to condemne the Church, or Sacraments therof, because some poysoned wormes haue bred and fed in them, & afterward impiously revolted from them. It is not much to see some cockle in Gods field, so long as the enemy may sow it. Look you vpon the wheate, for the Angels shall bind the cockle in bundles, and throw them into vnquenchable fire. The net is not yet drawne to shore for the fisher to cast out the euill fish. The good-man of the house hath not yet sorted his vessels, nor seuered the vessels of reproach, from the vessels of honour. *Cum acceperit tempus, ipse iustitias iudicabit: Psal. 74.* When he taketh his time, he will iudge iustice it selfe; how much more their impiety? In the meane while though some of the bad seuer themselves from Christs body, we must rather thinke it a happynesse, then a nouelty. For so hath it beene alwayes heretofore, and so will it be alwayes hereafter, vntill such time

Matt. 13.

Ibidem.

Rom. 9.

Psal. 74.

as, *venient Angeli, & separabunt malos de medio iustorum*: The Angels shall come and sever the bad from amongst the iust, and allot every one to his deserved home. It is better for vs to be humbled with the meeke, then to deuide spoyles with the proud. Better it is to be a wounded and tormented member in the body, then a member clad in gold, and cut off from the same. It were great folly in one, that seing a horse faire to the eye, of a good colour, of a proper make, and set forth vwith a gorgeous furniture, would straight buy it at an vnreasonable price, neither considering the pace, courage, force, or soundnesse thereof: so were it extreame madnesse, to buy the aduancements of this world, with losse of eternall ioy, only for the faire shew and flattering delights, not wayghing the slippernesse, the vanity, & the danger of them. If they thinke worldly pleasure so great felicity, as to take it at this rate with the losse of their soules: yet let not vs imitate or like of their bargayne. Though children seing the stage-players in costly attyre, thinke them happier then the rich Gentleman, that goeth playne;

playne; because neither consider they the players base condition otherwise, nor their shamefull profession, but only their fayned glory: yet let not vs be so childish, as to make the like account of the worldly gluttons, that haue reuolted from God to gorge, knowing that though they are clad in purple, and euery day pampered with magnificiall banquets: yet end they with this miserable conclusion, *mortuus est diues, & sepultus in inferno*: The rich man dyed; and was buried in hell. Who is so mad as to admire his might (saith Eusebius Emis-
senus) that is only mighty to do himselfe mischief? who would deeme him happy that had a strong hand, for nothing but to cut his owne throate? who would prayse his swiftnesse, that runneth hastily to his owne perdition? or meruaile at his high ascent, whose mouing is only to his great ruine? Such felicity is much like theirs, that hauing taken the poysoned iuyce of certayne hearbes, are by the operation thereof, brought to die with excessiue laughter. And

what felicity is it (saith S. Chrysostome) for one sicke of the drop sicke, to haue choysse

Luc. 16.

Euseb. Emis-
 mis. de SS.
 Epiphod:
 & Alex-
 andro.

Chrys. ho.
 3. de La-
 zar.

of pleasant drinckes, which the more they allure him to taste of the, the more they forward him towards his death? Let them triumph in this their imaginary happynesse and true misery: Let them reioyce in their wickednesse, and glory in their destruction: Let vs comfort our selues in our passions, and afflictions for Christ, which we know will aduance vs to an eternall reward, and to those glorious Titles before mentioned, which vndoubtedly are due vnto the Martyrs in our cause, and to no other.

CHAP. XIII.

That Heretikes cannot be Martyrs.

FOR though it hath beene the property of Heretikes, to vaunt of such as dyed for their Religion, and to terme them Martyrs, as they did their heretic true Religiō: yet in fine it hath alwayes appeared, that as their Doctrine was heresie, so their death desperation. Eusebius writeth that the Cataphrigians being driuen to an exigent, had no other way to maintayn their Doctrine, but to flie to their

*Euseb. lib.
5. hist. c.
25. 15.*

their Martyrs; to whom *Apollinaris* well answered, that so had the *Marcionists* and other Heretikes done: but, *quæ* (saith he) *esse poterit apud eos Martyrij veritas; ubi Christi veritas non est?* How it is possible for them to haue the truth of Martyrdome, that want the truth of Christ. The *Manna* when it was vsed agreeably to the precept of God, had all kind of delightful tastes, was fit to nourish and very pleasant to eate; but when in the vse thereof his commaundement was not obserued, that most comfortable viand rotted, and turned into wormes: so though Martyrdome (if it be well vsed) be an act of singular vertue, yea of all vertues together, & turne to the incomparable glory of the Martyr: yet when it is not taken for a right cause, and in a due sort, it is to the sufferer but a beginning of an eternall corruption, and breedeth an euerlasting worme of cōscience. And vpon such alighteth that curse of God mentioned in *Deuteronomie*, that they shall sow much seed, and reape little corne; because the *Locust* shall deuour it. They shall plant and digge a vineyard, but neuer drink the wine ther-

Deut. 28.

« of; because the wormes shall destroy it :
 « they shall haue Oliue trees in all their
 « groundes, and yet not be anointed with
 « the Oyle; because their Oliues shall fall
 « and perish: and so, what torturing so
 « euer the wicked or Heretikes suffer, it
 shall auaille them to nothing but to their
 payne. For if all were Martyrs that die
 for their Religion, then many heresies
 both contrary amongst themselves, and
 repugnant to the euident Doctrine of
 Christ, should be truthe; which is im-
 possible. *Esse Martyr non potest, qui in Eccle-*
sia non est: ad regnum peruenire non poterit,
qui eam qua regnatura est derelinquit: cum
Deo manere non possunt, qui in Ecclesia vna-
nimes esse noluerunt. Ardeant licet flammis,
& ignibus traditi, vel obiecti bestiis animas
suas ponant; non erit illa fidei corona, sed poena
perfidie; nec religioſe virtutis exitus glorioſus,
sed desperationis interitus. Occidi talis potest,
coronari non potest: sic se Christianum esse con-
fitetur, quomodo, & Christum Diabolus ſape
mentitur, ipſo Domino praeſonente & dicente,
 « Multi venient in nomine meo, dicentes,
 « Ego ſum Chriſtus, & multos fallent: He
 « can be no Martyr, that is not in the
 « Church; he cannot achieve the King-
 dome,

Cyprian. 1.
 de ſimpli-
 citate pre-
 latorum.

dome, that forsaketh her that shall be
 Queene: they can make no aboad with
 God, that refuse to be peaceable in his
 Church. Well may they broile in flames
 & being throwne into the fire, or whir-
 led to wild beastes cast away their liues:
 It shall be no crowne of their faith, but a
 punishment of their perfidiousnesse: it
 shall not be a glorious end of their reli-
 gious vertue, but a death of desperatiō.
 VVell may such a one be killed, but he
 cannot be crowned: he so professeth
 himselfe to be a Christian, as the Diuell
 falsly sayneth himselfe to be Christ: as
 our Lord forewarned vs, saying: *Many* Matt. 24.
shall come in my name, saying, I am Christ,
and shall deceiue diuers. In the same fire Aug. l. 1.
 (saith S. *Augustine*) the gold shineth, and de ciuitate
 straw smoaketh. Vnder the same flayle Deicap. 8.
 the corne is purged, and the huskes bro-
 ken. Neither is the oyle and dregs con-
 founded together, because they are both
 vnder the waight of the same presse: e-
 uen so the same violence that proueth,
 purifieth and clenseth the good; dam-
 neth, wasteth, and spoyleth the bad:
 and in the same affliction the vicked
 curse and blaspheme God, & the good
 prayse

Sap. 16.

Exod. 14.

praise him and pray vnto him; so much importeth it not what thinges, but in what state & cause euery one suffereth. For by the like stirring, the myre breatheth out a horrible, & the sweet oynment a delightfome fauour. The read sea of Martyrdome, though to the true *Israelite* it yeald dry way without impement: yet *Pharao* and the false *Egyptians* are drowned therein, and sinke to the bottome like stones. VWho were euer more ready to die for their religiō, then the *Donatistes*? who did not only die obstinately when they were condemned, but prouoked men to kill them for their Religion. Haue we not the same furious spirit likewise in the *Anabaptists*? who though they deny the Scripture, the humanity of Christ; though they sticke only to their owne dreams, & reuelations; though they permit such brutish community and plurality of wiues, & marriage of sister and brother together: yet they die in defence of these damnable Paradoxes, and that with such pertinacy, as though they had bodies of Steele, that felt no payne or tormēt. But let not this moue any one to think the truth on their

their side. For euen to this day doe the *Iewes* die in defence of the fables of their *Talmud*, which is to them as our *Byble* is to vs. VVherein notwithstanding (besides the denyall of the comming of Christ) there are very many ridiculous thinges: as that God spendeth three houres in the day in reading their law: other certayne houres he weepeth and afflicteth himself for suffering the Temple to be destroyed, & the *Iewes* brought into bondage: that he appointed certayne Sacrifices euery new Moone to be offered for his sinne, in giuing the Sunne that light, which wrongfully he had taken away from the Moone; and other fables of like folly: and yet as childish thinges as these be, want there not at this day, that will die in defence of their Religion. And not many yeares since, a renegade Christian becomming a *Iewe*, was burnt for this fond doctrine. Neither is this meruaile when the *Gentils* themselues euen vnto this day, haue also their Martyrs. For as may be seene in the Epistles & Stories of *India*, it is thought a very laudable thing among them, putting themselves & their goodes into an

vnfurnished ship, new built for that purpose, to bore the ship through, and by drowning in the sight of their friends and the people, to sacrifice themselves to their false Gods. Other also in their great and high solemnities, when the presse and thronge of people is most, vse to lie flat in the thresholdes of the dores of the Temples, and suffer themselves, to be trampled to death, and are thereby accounted as Saints. I omit Decius, Scævola, Leocorius, Leonides, and others of older date, whose facts may easily a-

*Aug. l. 3.
de ciuit. Dei.
Idem ep. 30.*

vouch S. *Augustines* saying, that *causa, non pœna, Martyrem facit*. And therefore they are mad (saith he) that deuide the members of Christ, abolish the Sacraments, & yet glory of their persecution, in that they are forbidden to doe these things by the Emperours laws, which they haue enacted for the vnyty of Gods Church, and boast guilefully of their innocency, seeking at mens handes the glory of Martyrs, which at our Lords they cannot haue. But the true Martyrs are those of whome our Lord said, *Blessed are they that suffer persecution for Iustice sake*. Wherefore not they that for their owne

owne iniquity, or for the impious breach
 of Christian unity; but they which for
 righteousnes suffer persecution, are in-
 deed the true Martyrs: *Et si passa es, O*
Parvula Donati, corporalem afflictionem ab Ec-
clesia Catholica: à Sara passa es Agar, redi
ad Dominam tuam: And o faction of Do-
 natu, if thou hast suffered corporall per-
 secution of the Catholike Church, thou
 hast suffered as Agar of Sara: returne
 therefore vnto thy Mistresse. And in te-
 stimony hereof, of so many hundreds of
 Heretikes, that haue byn in former ages
 put to death for their heresies, whome
 haue you amongst all auncient authors,
 that doth register them as Martyrs; yea
 that condemneth them not for obstinate
 Heretikes? Where haue you any of their
 festiuall dayes, their glorious Tombes,
 their honour and memories celebrated,
 mentioned, or knowne? VVe see that
 the true Martyrs dayes, names, acts,
 and ashes, are yet famous, though they
 were straight after Christs time, and
 haue passed the stormes of so many and
 great persecutions. They are mentio-
 ned of all antiquity, honoured with
 the stile of as great Saints as themselues,

—mid
 & me—

& *memoria eorum in benedictione est* : and
 Eccles. 45. their memory shall be blessed . But not
 all *Arrius* posterity , not all the races of
 other Heretikes , could maintayne their
 Doctrine , or their Martyrs credit long ,
 but euen it fell out with them , and will
 Psal. 36. doe with *Foxes* Martyrs , as *Dauid* Pro-
 phesied : *Vidi impium superexaltatum , &*
elevatum supra Cedros Libani : & transiui ,
& ecce non erat , & quesiui eum , & non est
inuentus locus eius : For a while they were
 honoured as Saints , and had the glory of
 the Cedars of *Libanus* giuen vnto them :
 but in the end they are found to haue bin
 barren trees , & throwne into vnquench-
 able fire , and their place was no longer
 found amongst Saints. Martyrdome can
 not be the iust punishment of sinne , but
 the Crowne of vertue ; and whosoever
 is iustly executed for a true offence ,
 Saint he may be (if he repent him of his
 fault , and take his death as his iust de-
 sert) but Martyr he cannot be , though
 he endure neuer so many deaths or tor-
 ments. For as one that in a hot sommers
 day walking in a dry and barren field ,
 and being sore parched with the Sunne ,
 and extreame thirsty , though he settled
 him-

himselfe to paint or graue in the earth most pleasant fountayns, or delightfome and shadowy bowes, should be neuertheless as much annoyed with heat, and as little eased of his thirst as before: so they that walke in the fruitlesse field of heresie, in which it is vnpossible that either the fountayne of grace should spring, or the arbours of glory grow, howsoeuer in the heat of their iust persecution, and thirst of comfort in their punishments, they feed their imagination with a vayne presumptiō of future ioyes: yet in truth all their hope is like a painted fountayne, that rather increaseth then diminisheth their payne. And therefore in yealding themselves so rashly to torments for their heresies, they doe like a poore wretch, lying a sleep on the edge of a high and steep rocke; who dreaming that he were made a King, and had a glorious trayne of nobility to attend him, sumptuous Pallaces to lodge him in, & the commodities of a whole Kingdome at his commaundement: should vpon the sodayne by starting vp and leaping for ioy, fall downe from the rocke, and in lieu of al his imaginary

- inary solaces kill himselte, and loose that litle comfort which he had in his
1. Cor. 13. miserable life. For in truth (as S. Paul saith) though I deliuer my body to be burned, and haue no charity, and vnion with God, and his true Church, it auayleth me nothing. And for this would Christ haue his first Martyrs Innocents, and (as S. Cyprian saith) *etiam nec dum habilis ad pugnam, idonea extirrit ad coronam; & vt appareret Innocentes esse, qui propter Christum necantur, infantia innocens ob nomen eius occisa est*: The age vnable to the combat, was apt for the crowne, and that it might appeare that they were Innocents that should die for Christ, innocent infancy was first for his name put to death. This
- Psal. 36. seemed David to insinuate when he said,
 „ keep Innocency and behold equity,
 „ because they are Reliques for the peace-
 „ able man. But where this Innocency wanteth, this equity fayleth, this peace-
 ablenesse with Gods Church is not ob-
- Cyp. ep. 16. serued. Well (saith S. Cyprian) *Si ex talibus quis fuerit apprehensus, non est quod sibi quasi in confessione nominis blandiatur, cum constet, si eiusmodi extra Ecclesiam fuerint occisi, fidei coronam non esse, sed poenam perfidia*:
 If

If any such be apprehended, he need not flatter himselfe, as though he were a Confessor of Christs name: seeing it is manifest that if any such be killed, it is no crowne of his Faith, but a penalty of his faithlesnesse. And therefore if any of their actes be committed to writing, it is not a report of their prayes, but a rehearfall of their iniquities. For (as David foretold) *Perijt memoria eorum cum sonitu*; and againe: *Iniusti autem peribunt*, *simul reliquia impiorum interibunt*: Their memory vanished with a sound: and the vniust shall perish, and their very reliques be quite extinguished. Wherefore to you only, and to your Predecessors, who suffer in this glorious cause of the Catholike Faith, & whose only quartell (as before is proued) is the true quarrell of Religion: to you (I say) and to no other appertayneth the glory of Martyrs in this world, and the vnspeakable felicity prepared for them in the world to come.

CHAP.

CHAP. XIII.

*The glory due vnto Martyrs in
the next world.*

The
twelfth
cause of
comfort.

VWICH how great it is, may easily be coniectured. For if their dead bodies, here in earth are so highly honoured, and had in such estimation; what may we thinke of the maiesty of their soules in heauen? For first, all the comforts, ioyes, and delights that are here scattered in diuers creatures, & Countries: all the beauty and comlynesse that any worldly thing here hath, shall be there vnited and ioyned together in euery Saint, without any of these imperfections, wherewithall they are here coped. Now what a happy man would we thinke him, that with a word might haue all the wealth and treasure, solace and comfort, that this world is able to afford: if he might be beloued of whome and as much as he would, honoured of all, and partner of euery mans ioy as much as themselves, and haue euery thing in what time, place, and manner that it pleased him to appoint? We see how much any one pleasure is pryced:

sed: some will venture to any perill, to please their state; other to content their eye; many to satisfie their care; infinite to fullfill their sensuality: and yet what are all the contentments of these senses, but shadowes and dreames of delight, neither sufficient to quench sorrow, nor able to continue long, nor wonne without hazard, nor ended without feate, nor lost without griefe? But in heauen, all the senses are euermore & without feare of losse, fully satisfied with their severall pleasures, and drowned in the depth of vnspeakable delight. The place how glorious it is, may be ghesse'd by the description of S. Iohn of heavenly Hierusalem, whose walles are of pretious stone; whose gates, pearles; whose porters, Angels; whole street paved with gold, & interlaced with Christall Riuer, the bankes wherof are set with the trees of life, whose fruit reneweth, & the leaves preserue from all kind of sicknesse. God is their Sunne, and euer shineth; their Temple, and is euer open: their day neuer endeth; their felicity neuer decayeth; and their state neuer altereth. VVhich description, though it be set

Apoc. 21.

forth with the most precious thinges of this world, the better to resemble the glory of that place, yet in truth it hath little compariso to the thing it selfe. But because we being ruled by senses, more then by vnderstanding, conceiue not spirituall matters, but by the similitude of earthly thinges; let this for the glory of the place suffice, that all the ornaments, delights, and inuentions, that either nature hath bred, or art deuised, or man imagined, shall there meete to the furniture of these roomes: and whatsoever hath beene, is, or shall be of rare beauty to set any thing forth, shall there be present; & all this in a thousand-fold more delicious and exquisite manner, then euer hath been seene or conceiued in this world. Now range with your inward eye in the sumptuous Pallaces, & stately buildings of Monarches, and Emperors: see what you can, and thinke a thousand times more then you see; it is all but a fancy in respect of that which heauen is garnished withall. Now for your company, you must not thinke, that because the lame, blind, poore, and despised abiectes of this world, are those that go to heauen:

heauen; and on the other side the Prin-
ces, Peeres, and Potentates for the most
part, those that sink into hell: that there-
fore all the best company is banished
from thence, and the remissals of man-
kind only left to fill vp the seates of the
fallen Angels. For first, all those of all
estates & degrees, whose company shall
be gratefull, shall be there present, but
such as were vnworthy of their earthly
preferment, and abused them to their
damnation, as most do; much lesse are
they worthy of heauenly glory, and
their company we shall vtterly detest,
and therefore neuer be troubled with it.
Secondly, if God of a child that com-
meth naked out of his mothers wombe,
and hath no more to helpe himselfe,
then the poorest brat that is borne in
the world, can make such mighty Em-
perors and Worthies, as we read
to haue beene in times past: how much
more able is he to aduaunce the most
impotent vretch to a greater dignity
in heauen? God esteemeth not the toys
that men account off, his iudgement
only searcheth euery mans deserts.
VVhen we die, it is as in the change of

a Prince: for they that were in authori-
ty, are then deposed: those that were
base and obiect before, are then aduun-
ced: and the Prince that is newly crea-
ted, regardeth little whome his Prede-
cessor fauoured, but whome he thinketh to him-
self best worthy of preferment: euen so little
esteemeth God what account the world
hath made of vs, but how well we haue
deserued to be well thought of, & wor-
thily rewarded. Besides men, we shall
haue the company of so many quires of
Angels, of our B. Lady, Christ, and the
most blessed Trinity; and these so beau-
tifull to see, so amiable and louing to
conuerse with, that we shall no lesse ioy
of our company, then of our owne glo-

Ansel. ep. ry. Of this *Saint Anselme* speaketh thus.
2. ad Hu- Whosoener deserteth to come thither,
gonem. whatsoener he would wish shall be, and
what he will not, shall not be, neither in
heaven nor earth. For such is the love of
God to his Saints, and of them amongst
themselves; that all loue one another, as
themselves, and loue God more then
themselves; & none will haue but what
God will haue; and that which one wil
haue, all will haue, and that which one
or

on al will haue, God also will haue it so
to be: so that euery ones wish shall be
fulfilled in himself, in al other creatures,
yea and in almighty God. And so shall
all be absolute Kinges; because euery
ones pleasure and will shall be fully ac-
complished. Finally, in the sight of God
we shall haue the fulnesse of felicity,
which neither eye hath scene, nor eare
heard, nor mans hart achieved. The vn-
derstanding shall be without errour; the
memory without forgetfulnesse; the wil
without euill desires; the thoughts pure
& comfortable; the affection ordinate,
and measurable; all the passions gouer-
ned by reason, and settled in a perfect
calme. No feare shall affright vs; no pre-
sumption puffe vs vp; no loue disquiet
vs; no anger incense vs; no enuy gnaw
vs; no pusillanimity quayle vs: but cou-
rage, constancy, charity, peace, and se-
curity shall replenish and establisth our
harts. It shall be lawfull to loue whatso-
euer we like, & whatsoeuer we loue we
shall perfectly enioy; and not only loue,
but be also loued so much, as we our
selues will desire. Our knowledge shall
comprize whatsoeuer may be to our
comfort,

comfort, not only one thing at once, but all things together: so that the multitude of the objects shall delight vs, not confound vs; fill our desire of knowledge, not hinder the perfect intelligēce of them all. And for our bodies, they shall be of most comely and gracious feature; beauteous and lously; healthfull without all weaknes, alwayes in youth, flower, and prime of their force; personable of shape; as nimble as our thought, subiect to no penall impression; vn- capable of griefe; as cleare as christall; as bright as the Sunne; and as able to find passage through heaven, earth, or any other materiall stop, as in the liquid and yecalding ayre. Our sight shall feed on the most glorious & eysome Maiesty of the place, & on the glory and beauty of che company: the eare shall alwayes be solaced with most sweet and Angelicall harmony: the smelling delighted with heavenly scents & odours: the tast pleased with incomparable sweetnesse: the feeling satisfied with a perpetuall & vn- knowne pleasure: finally, every parcell, ioynt, finew, veyne, and member of our body, shall haue his seuerall and peculiar delight

delights. VVhich though they be most diuers in quality, & so vehemēt that the least of them in respect of the excessive ioy that it would cause in vs, were more then our mortall body would beare: yet shal not the presēce of the one, diminish the full comfort of the other, but euery one increase others pleasure, and we neuertheless haue a seuerall contentment both of euery one by it selfe, & of them all together. There, plenty cloyeth not; there, satiety offendeth not; the continuance annoyeth not; there, hunger is satisfied, yet not diminished; there, desire accomplished, but not ceased: so that by hauing their desire, their mind is quieted, and by desiring, that they haue, annoyance auoyded. Neither is their ioy containd in their owne persons. For (as *Hugo* saith) each by louing other as himselfe, delighteth in others ioy, as much as in his owne; and what he hath not in himselfe, he possesseth in his company: so that he hath as many ioyes as fellowes in felicity, and the seuerall ioyes of all, are of as great comfort to euery Saint, as his owne peculiar: and because all loue God more then

Hugo l. 4. de anima c. 15.

themselves, they take more pleasure of
 his blisse, then of all their ioyes besides.
 O how glorious wil it then be for Gods
 Martyrs, vwhen in security they shall
 recoune their conquesles of *Sathan*, and
 his instruments, by patience and con-
 stancy! when they shall haue an eternall
 rriumph, for a short victory! when they
 shall looke downe vpon their glorious
 spoyles of soules, by their bloud conuer-
 ted, and shall see their enemies either
 confounded by Gods iustice, or reclay-
 med by his mercy! What a singular ioy
 shall they conceiue by considering the
 torments auoyded, which the Lapsed
 shall endure, and the glorious change
 that they find in themselves? For their
 prison they shall haue a paradise of de-
 lights: for their chaynes, ornaments of
 glory: for their reproach and shame, ho-
 nour and reuerence; for the rayling a-
 gainst them, euerlasting prayse and Ti-
 tles of renowne: from the rage of ene-
 mies they shall passe to the league of
 Saints. O how glorious will the scarres
 of their woundes, & the tokens of their
 agonies then shew! which (as *S. Augu-*
cap. 20. fine saith) they shall beare about them as
 perpetuall

perpetual testimonies of their victories:
Non enim deformitas in eis, sed dignitas erit:
& quadam, quamuis in corpore, non corporis
sed virtutis pulchritudo fulgebit: For there
shall be in them no deformity, but dig-
nity: and a certayne beauty shall shine,
though in the body, yet not of the body,
but of vertue. So saith S. Chrysostome: *Pug-*
nacis militis gloria est, referre cum victoria la-
cerum clipeum, ostendere plagas: It is a glory
to a couragious Souldier, to bring home
with victory a torne & hacked buckler,
and to shew his woundes. And in ano-
ther place he saith; that they shall not
only be after the resurrection badges of
triumph, but are also now very forcible
motiues to obtayne their petitions, and
to pray confidently for vs: *Etenim sicut*
militēs vulnera in praelijs sibi inflicta regi mon-
strantes, fidenter loquuntur: Ita & illi absecta
capita gestantes, & in medium afferentes, qua-
cumque voluerint apud regem calorum impe-
trare possunt: For as Souldiers shewing
their King the woundes receiued in his
quarrell, speake confidently vnto him:
so they carrying and bringing in pre-
sence their heades chopped off, may of
the King of heauen obtayne whatsoeuer

Chrys. in
24. cap.
Matt.

Ser. de SS.
Iuuen. &
Max.

Epist. ad
Hedib.

Bernar. in
Cant.

they will. The same doth S. Hierome insinuate, saying, that the Martyrs keep the markes of the pulling out their eyes, the flitting of their nose, and such like maymes for Gods cause. In testimony whereof we see that Christ the patterne of our resurrection, did beare with him into heauen the prints of his wounds (at S. Bede noteth) to the confusion of his enemies, shame of the Sinagogue; as eternall testimonies of his loue towards vs; as glorious proofes of his obedience to his father; and as a perpetuall discharge of our ransom: O peccator (saith S. Bernard) *securum accessum habes ad patrem, ubi habes matrem ante filium, & filium ante patrem. Filius ostendit patri latus & vulnera, mater filio pectus & vbera, nec potest esse ibi aliqua repulsa, ubi sunt tot charitatis insignia: O sinner, securely maiest thou come to the father, where thou hast the mother before the sonne, the sonne before his father. The sonne sheweth his father his side and his woundes, the mother to her sonne her breast and her dugs; neither can there be any repulse, where there plead so many marks and tokens of charity. O how terrible will these wounds* of

of Christ be to the Synagogue, when that shall be verified in the day of dome: *videbunt in quem transfixerunt*: They shall looke on him whome they have perſed! O how comfortable to all Saints, but eſpecially to Martyrs, who ſhall not only reioyce in them, as aſſurances of their ſaluation; certificates of Christs loue towards them; and pledges of perpetuity in bliſſe: but alſo in that they themſelves are ſcarred in like manner, and haue a more particular reſemblance of that glory! They alſo with their wounds ſhall terrifie their tormentors; and euery ſtripe and hurt that they haue receiued, ſhall be ſo ineuitable an accuſer and witneſſe of their Perſecutors impiety, that they would rather (if they might) hide their heades in hell-fire, then ſee thoſe prints and ſtrips of their barbarous cruelty. This doth S. Leo ſignifie in his ſermon vpon S. Laurence: *Quid* (ſaith he) *non ad victoris gloriam ingenium tuum reperit, quando in honorem triumphi tranſſerunt, etiam instrumenta ſupplicij?* VVhat hath not thy wiſdome found out to the glory of the conqueror, when the very inſtruments of his torments are turned

Ioan. 19.

S. Leo ſer.
in Laur.

turned to the honour of his triumph
 For so indeed they are, while it plea-
 seth God to make the prints thereof
 principall ornamentes of glory. And as
 Goliath sword, which he meēt to haue im-
 brued in *Dauid's* bloud, was first his owne
 bane, and after a perpetuall ornament of
Dauid's victory against him: so the Tor-
 mentors holes and woundes, that they
 make in the bodies of Martyrs, wil turne
 to their condemnation, and to the Mar-
 tyrs endlesse comfort. And therefore S.
Ambrose honouring the scarres of Mar-
 tyrs, and shewing the glory of their very
 ashes yet in their graues, giueth vs notice
 how much more glorious they shall be,
 when they are raysed to their felicity:
 Honoro (saith he) in carne Martyris exceptas
 pro Christi nomine cicatrices: honoro viuentis
 memoriam perennitate virtutis: honoro per con-
 fessionem Dei sacratos cineres: honoro in cineri-
 bus semina eternitatis: honoro corpus quod mihi
 Dominum ostendit diligere: quod me propter
 Dominum mortem docuit non timere. Cur non
 honorent corpus illud fideles, quod reuerentur &
 dzmones: quod, & affligerunt in supplicio, sed
 glorificant in sepulchro? Honoro itaque corpus
 quod Christus honorauit in gladio, quod cum
 Christo

Amb. ser.
93. de Na-
zario &
Colo.

Christo regnabis in celo: I honour, saith he, in the flesh of the Martyr, the scarres of the woundes, for the name of Christ receiued: I honour the memory of his life in the perpetuity of his vertue: I honour his very ashes by the confession of God sanctified: I honour in his ashes the seedes of eternitie: I honour the body that sheweth me how to loue our Lord: that teacheth not to feare death for our Lord. And why should not the faithfull honour that body, which the very Diuels doe reuerence: and which though they afflicted in torments, yet they glorifie in the Tombe? I honour therefore that body which Christ hath honoured by the sword, and which with Christ shall raigne in heauen. By which words we may gather how honourable these scarres will be in heauen, that deserue so much honour here in earth: how glorious the reuiued body, when the dead ashes thereof are of such price: how high a growth of all happynesse will be in the Saint, when the seedes of eternitie spring so high in his only dust: what a whetstone he wil be of the loue of christ, what a comfort to them that cōdemned death

*Aureola
Martyrū.*

death for Christ: how much honoured of other Saynts: what a terrour to the Diuels: finally, how highly esteemed of God in his glory; seing that at these prerogatiues are so forcibly expressed euen in his dead bones and Reliques. And this is the effect of that especiall crowne peculiar & proper vnto Martyrs, which is nothing else but a singular comfort and contentment of mind, expressed in particular signes of glory in the body, for hauing suffered constantly death in defence of the Faith. And although the like crowne by the Diuines and Fathers called *Aureola*, be also a preuiledge of Virgins and Doctors: yet as the combat of Martyrdome is more violent, hard, and victorious then that of Virgins, against the rebellions of the flesh; or of the Doctors, against the Diuels subtilties, where with he endeauoreth to subuert soules: so hath the crowne of Martyrs a preeminence before them both. Finally, how vspeakable the reward of Martyrs is, may be gathered by the manner of Christs speech, who assigning in all other beatitudes a particular reward, he limited the guerdon of Martyrs

tyrs to no certayne ioy, but said in generall: *Merces vestra copiosa est in calis*: your reward is very great in heauen; to shew *Matt. 5* the aboundantfullnesse of their felicity. Neither must we thinke them only to achieue this triumph, who by apparent violence, by woundes or effusion of bloud conclude their life: but all they, though neuer so vnkowne, whose dayes by imprisonment, banishment, or any other oppression, are in defence of the Catholike Faith abridged. For we haue example in *S. Marcellus*, who being condemned to keep beastes, and put to extreame drudgery, after many yeares spent in that vnsauoury office, departed without any other forcible violence, & yee hath been alwayes esteemed a Martyr, and for such a one is honoured of the Church.

CHAP. XV.

A warning to the Persecutors.

CONSIDER now, O you that persecute vs, what harme you doe vs: yea to what Titles and glory you preferre vs, by putting vs to death. You see, how when you condemne vs, you crowne

Tertul. a. pol. c. vls. crowne vs: when you kill vs, you in-
crease vs: when you spoyle vs, you in-
rich vs: *Plures efficiamur, quoties metimur a*

vobis, semen est sanguis Christianorum: Our
number increaseth so often as you reape
vs, and seed is the blood of Christians.
The more the children of Israel were
oppressed, the more they were increa-

Aug. 12. de ciuit. cap. 7.

sed: and so is it in Catholikes (as *S. Au-*
gustine saith) *Resurrectio immortalitatis pul-*
lulabat secundius, cum in Martyrum sanguine
sereretur: The resurrection of immorta-
lity sproung more fertilly, when it was
sowne in the blood of Martyrs. Our
Palmes with waight grow higher, your
flame with suppressing vvaxeth the
hoater; and our Spice by pounding
yealdeth the better sent. When you per-
secute vs, you til and manure the ground
of the Church, and thinking to roote
out her corne, you doe but sow seede
that will spring with a more plentifull
hatueft. You thinke it is the Seminary
Priest that enlargeth the Catholike faith;
whereas indeed your selues make the
chiefe Seminary, of which Catholikes
doe grow, according to that saying of
S. Hierome: Sanguis Martyrum Seminarium

Ecclesiarum: The Pope and his Bishops make them Priests, but you are they that make them Seminaries. Though their voice do somewhat, yet (alas) in comparison it doth but litle. *Kox sanguinis fratrum vestrorum clamat de terra*: the voice of the bloud of your murdered brethren, cryeth out of the earth against you: and this voice is it that so forcibly worketh. They say, that which bookes can teach them, but (as *Tertullian* saith) *non tantum inueniunt verba Discipulos, quanta Christiani factis docendo*. Their wordes find not so many Disciples, as Christians do teaching by their deedes. Our constancy forceth men to looke more into our cause, and then by seeking they find, by finding they beleue, and beleueing are as ready to die as we our selues. Our prisons preach, our punishments conuert, our dead quarters and bones confound your heresie. You haue laboured to suppress vs this 30. yeares: and yet of our ashes spring others, and our dead bones (as *Ezechiel* prophesied) *Ezech. c.* are come to be *exercitus grandis*, a huge army. With your thundering both the cloud of error is dissolved, the eno-

led light of truth displayed, & the earth watered with profitable showers to the ripening of Gods corne. New slips are euer engrafted, when the old bough is cut off; and the vertue of the roote that the bough leeseeth, the slip enioyeth. You cut open our fruit and shed the kernell on the earth, where for one that you spoyle, many will spring vp of it. We are the wheate of Christ (as S. Ignatius said) and are ready (if you will) to be ground with the teeth of wild beasts, or if you will not suffer that, with the mill-stones of your heavy persecution, that we may become pure and cleane bread in the sight of Christ. The Crosse is our inheritance (as S. Ambrose saith) and therefore if you bring vs to the Crosse, or which is al one in effect to the gallows; we may say with S. Andrew: *O bona Crux, accipe me ab hominibus, & redde me Magistro meo, vt per te me recipiat, qui per te me redemit*: O good Crosse take me from men and restore me to my Master, that by thee he may receue me, who by thee hath redeemed me. For in this

Deut. 21. quarrell, *non maledictus*: not accursed, but *benedictus homo qui pependit in ligno*: Blessed

Blessed is the man that hunge vpon a tree. And therefore, *Agite boni Praesides, meliores multo apud populum, si Catholicos eis immolaueritis, cruciate, torquete, dammate, at-
scribite nos; probatio est fidei nostra iniquitas vestra*: Go on you good Magistrates, so much the better in the peoples eyes, if you sacrifice vnto them Catholikes; racke vs, torture vs, condemne vs, yea grind vs: your iniquity is a proote of our faith. You open vs the way to our desired felicity: you giue vs an absolute acquittance from endlesse misery: you wash away the vncleanesse of our iniquity, & deliuer vs from the assaults of our eternall enemy. You will peradventure say, why then complayne you of our persecution, if you rather desire to suffer, seeing you should loue those by whome your desire is fulfilled? If we pleasure you, thanke vs: and if we be so beneficiall vnto you, we cannot do but wel in continuing our course. We answered you to this with our Sauours wordes, who said: *Desiderio desideravi hoc Pascha manducare vobiscum*: With desire I haue desired to eate this Pasch with you: and yet it stood well with his saying, to say also:

Textul. apol. c. vls.

LUC. 22.

Luc. 22.

Matt. 26.

Vae homini illi per quem tradetur, melius erat illi si natus non fuisset: VVoe be vnto him

by whome the Sonne of man shall be betrayed, better it had beene for him if he had neuer beene borne. Being Souldiers by profession, we are glad that we haue so iust occasion to fight in defence of the truth: and yet hartily sory to see you bid vs battayle, by impugning and persecuting the same. How soeuer it go with vs, we are sure of the victory, who if we haue the vpper hand, vve haue wonne *Sathan*, and chased him cut of his haunt to the confusion of heresie; and if we be oppressed and murdered for our faith, then winne we a heauenly reward to our selues, and a confirmation of our Religion to our posterity. VVherefore small is the hurt that you do vnto vs, yea vnspeakable the benefit: but (alas) vnkowne the misery, that you worke vnto your selues. For though you marke it not, or will not see it, you shall once feele that these wordes shall be verified in all Persecutors: *Gladius ipsorum intret in corda eorum*, let their owne sword enter into their owne harts: and the rooting out of Catholikes from amongst you,

Psal. 36.

in all Persecutors: *Gladius ipsorum intret in corda eorum*, let their owne sword enter into their owne harts: and the rooting out of Catholikes from amongst

you, is the only way to procure your
 ruine. For why, you plucke vp the
 flowers, and leaue the weedes: you cut
 off the fruitfull branches, & let the wi-
 thered alone: you burne the corne, and *Genes. 7.*
 spare the stubble: you put Noë into the
 Arke, whole being amongst you, kept *Genes. 19.*
 you from the deluge: you thrust Loth out
 of Sodome, that kept the Citty from bur-
 ning vp: you oppresse Moyses, who *Exod. 326*
 should wrastle with Gods anger, and
 keepe it from you. And therefore put-
 ting Catholiks to death, you digge your
 owne graues, & cut off the shot-ankers
 that should saue you from shipwracke.
 It were but a folly for a King that desi-
 red peace, first to abuse, disgrace, and
 torment the Embassadors, and all the
 seruants of a Monarch, mightier then
 himselfe, and then to send them home
 thus cruelly intreated, to vtter their
 wronges receiued, and to call vpon their
 Soueraigne for reuenge of their iniuries:
 yet is this the extreme folly of all Per-
 secutors, who thinke it necessary for
 their peace, first to impouerish, spoyle,
 and torment Gods seruants, and by bar-
 barously martyring them, to send them

to heaven, there to be continually sollicitors with God for reuenge against their murderers, the effect of whose prayers you partely proue: and if Gods mercy be not the greater, more shall you proue hereafter. The red hot yron being but into the water, maketh a great noyse, and seemeth to do the vvater great harme, vvhereas in the end vve find, that the fire thereof is quenched, the force of burning lost, and the vvater little the vvorse. Like this building is your triumph ouer vs: for though you imbrue your bloody fistes in our bleeding vvounds, and make to the eye a great shew of victory: yet when it cometh to the prooffe, God will shew you by a rufull experience, that all the noyse that you made, vvvas but the sound of your owne quenching, fall, and ruine; and the Martyrs estate not hurt, but abettered by your seuerity. Do but consider euen at this present the vvonderfull straites, into which your temporall state is fallen: but if this scourge seeme not inough, consider what reward hath beene giuen to such as persecuted Gods flocke, and how heavy his hand

hand hath beene in reuenge of his seruants quarrell. For (as S. Cyprian saith)

Epist. 2.

Numquam impiorum scelere in nostrum nomen exurgitur, vt non statim vindicta diuinitus comitetur: Neuer doth the impiety of the wicked rage against vs, but straight Gods heauy reuenge doth accompany their wickednesse. Nero the ring-leader of your daunce, from killing Christians fell to be his owne butcher, and murdering himselfe, ended his life with these wordes: *Turpiter vixi, & turpius morior:* Filthely haue I liued, more filthely do I die. Domitian was stabbed to death of his owne seruants. Maximinus vvas slayne together with his children, his murderers crying out: *Ex pessimo genere, ne catulum quidem relinquendum:* Of so lewd a race, not so much as a whelp ought to be left aliue. Decius tasted of the same cup, seing his children slayne and himselfe with them. Valerianus being taken at 70. yeares of age, by Sapor King of the Persians, vvas kept like a beast in yron grates, and in the end being fleaed, miserably ended his life. Diocletian after many diseases, in the end consuming away, fell mad, and

Hen. de
har. lib 6.
cap. 29.

killed himselfe, & his house was burnt
vp with fire from heauen. *Amiochus* Pre-
sident vnder *Aurelian*, while *S. Agapitus*
was in martyring, crying that he burned
within, sodainely gaue vp the ghost.
Flaccus the Perfect after the Martyrdome
of *Gregory* Bishp of *Spoleto*, stroken by
an Angell did vomit out his entralls.
Dioscorus *S. Barbara's* Father, was burnt
vp with fire from heauē, for his butche-
ry to wardes his daughter for her faith.
That night wherein *S. Chrysostome* was
exiled, the Citty of *Constantinople* and es-
pecially that part where the Emperors
Pallace stood, was so shaken with an
earth-quake, that they were glad to call
him backe againe. When *Valens* the *Ar-
rian* Emperour would haue chased the
Catholikes out of the same Citty, there
fel such a hayle of stones, that it had like
to haue destroyed it. I omit the horrible
endes of *Antiochus*, *Herod*, and *Iulian* the
Apostata, of which the first two were
eaten vp with vermin: the other being
stroken miraculously with an arrow
from heauen, the earth opened, & brea-
king out with fiery flames, swallowed
him quick into hell, as *Gregory Nazian-
zen*

zen writeth : Wherefore consider you also that persecut Catholikes in *England*, how easie it is for God to practise the like punishments vpon you, as the examples of some haue sufficiently already giuen you warning. Remember the sodayne and horrible death of one *Yonge* an Apostata and Pursuiuaunt, who pursuing a Catholike at *Lambeth* fel downe on the sodayne, ere he could lay handes on him that he persecuted, and foming at the mouth, presently dyed. Remember *Iustice Bromly* who after he cōdemned in *VVales* a Catholike School-master, called *Richard VVbite*, became soone after bedridden and childish, and neuer late in iudgment after, but remayned still so, till his dying day. The Iury also that went vpon him, after a while dyed either all or the most part; and the Clerke of the Assyses was so istroken in his eyes, that he could not read the enditement. Consider the death of *Norton* your Rack-master, who vpon his death-bed in desperate manner cryed out, that he was racked more cruelly then euer he racked any: to omit that which to his sonne and his wife befell,

to the more apparent reuenge of his cruelty. Consider the accident, that befell to *Blyth*, a man of special authority in the Councell of *Torke*: who when a Priest comming to the barre, made the signe of the Crosse, spake in derision therof very vnreuerent wordes, and within a few houres falling downe a large payre of stayres in the Presidents house, liued not many dayes after. Remember the iust reuenge of God against *Cheeke*, & *Hurleston* the chiefe agents in the apprehension, condemnation, and execution of *M. Ingleby* Priest, and notorious enemies of Catholikes; of which the first suruiued not long after; and the second going to speake with the Bishop at his house without *Torke*, and hauing sent one in to aduertise him of his comming, when the messenger returned was found dead, and with so vntollerable a saueur, that the very ground where he lay (as it is credibly reported) retayned the stench, & they were fayne to draw him away with long ropes at a boates tayle in the river, not being able to endure him in the boate, for the extreme bad sent that came from him. I omit Iudge *Allisse* who
sitting

sitting to keep the place when the other Iudges retired, while the Iury consulted about the condemnation of Father *Campion* and his company, pulling off his gloue, found all his hand and his scale of armes bloody, without any token of range, pricking, or hurt: and being dismayed therewith, because with wiping it went not away, but still returned, he shewed it to the Gentlemen that sate before him, who can be witnesses of it till this day, and haue (some of them) vpon their faiths & credits auouched it to be true: yea and he himselfe soone after by death was cut off, from so bloudely occupying the roome any longer. I omit the straunge and sodayne deaths of the chicfe Knights and Gentlemen in *Deuonshire*, who presently vpon their cruell and vniust handling and traducing certayne Catholike straungers, by Gods iustice soone dyed, and to the terrour of others, were appayed with their due reuenge. I omit the wonderfull stay and standing of the *Thames*, the same day that Father *Campion* and his company were Martyred, to the great meruayle of the Cittizens and maryners. I omit the like stay

stay of the Riuer Trent about the same time. Which accidents though some will impute to other causes, yet happening at such speciall tymes, when so open and vnnaturall iniustice was done, they cannot be but interpreted as tokens of Gods indignation. For doe not thinke but that he hath as much care of his seruants now, as in former ages he had: he is as much enemy to wickednesse now, as then he was: and no lesse able to reuenge that which he misliketh, then hertofore he hath beene; as the rehearsed examples may giue you prooffe. We speake not this in way of daring. For (as Tertulian said to Scapula) *non vos terremus, qui nec timemus; sed velimus, vt omnes saluos facere possimus, monendo mithcomachin*: We fright you not, for we feare you not; but our desire is to help all to saluation, and to warne them not to bid God battayle. The Priests and Catholiks whome you persecute, are stones that God throweth at you, to make you by their example and exhortation, to leaue feeding vpon the carryon of sinne and heresie: but you like enraged houndes breake your teeth vpon the stone, not considering
the

the hand that threw it. But as for vs,
our accounts are cast, & our reckoning
knowne, & this only I speake to warne
you of your error. If God suffer you,
while you breake your owne teeth, to
worrow also vs, and to butcher our bo-
dies: we know he doth it not for our
harme. But S. *Chrysostome* well saith, that *Chryf. in*
as the cunning artificer to abetter an I- *idde dor-*
mage doth first melt and dissolue it, to *pienctibus*
caste it afterward in a more perfect *no/a vos*
mould: so God permitteth our flesh by *ignorare.*
you to be mangled, to make it more glo-
rious in the second casting. And as a
cunning Imbroderer, hauing a peece of
torn or fretted veluet for his ground,
so contriueth and draweth his worke,
that the fretted places being wrought
ouer with curious knots or flowers, they
farre excell in shew the other whole
parts of the veluet: so God being to
worke vpon the ground of our bodies,
by you so rent and dismembred, will co-
uer the ruptures, breaches, and wounds,
which you haue made, with so vnpeak-
able glory, that the whole partes which
you left, shall be highly beautified by
them. And as the paperer of old rotten
shreds

threads, oftentimes gathered out of vn-
cleane dunghils, by his industry maketh
so fine, white, and cleane paper, that it is
apt to receiue any curious drawing, pain-
ting, or limming: so our scattered parts
by you cast into dunghils, he wil restore
to such purity and perfection, that they
shall be more capable of his glorious or-
naments, then they were before. And
this is that, which S. Paul said: *Reformabit*

Philip. 3.

*corpus humilitatis nostra configuratum corpori
claritatis sue:* He shall reforme the body
of our humility configured vnto the bo-
dy of his brightnesse. Which phrase of
speach argueth, that the more the body
for him is humbled in tormets, the more
shall it be partaker of his brightnesse in
glory. Farre otherwise will it be in the
bodies of the wicked here pampered in
all kind of pride. Foras the Haukes,
though while they are aliue, they are
highly prized, daintily fed, and honou-
red vpon great persons fistes; yet when
they are once dead, their bodyes serue
for nothing, but to be throwne vnto the
dunghill: whereas the Partridge whose
flesh hath beene torne with the Haukes
tallons, is notwithstanding serued in a
silver

silver plate to the Kings owne table: so the wicked in this life cherished with all kind of sollaces, and set forth with great pompe, after their death are only fit for hell-fire; whereas the bodies of Gods Martyrs, shall both in earth haue their honour oftentimes by open miracles, and in heauen be preferred to the Kings table, not to be eaten themselves, but to feed vpon the repast of Angels. Cease therefore to abuse and contemne that God esteemeth: cease to pursue whome God defendeth: and heare his gentle warnings, least he powre vpon you more vntollerable scourges. He beginneth to give a taste of his anger already: and therefore if you loue not vs, consider at the least your owne welfare: if you also neglect that, at the least haue care of the common wealth, least the offence of Magistrates bring the whole nation into the compasse of Gods heavy reuenge. Alas, why should you vse these extremities against vs? why should you pynne and waste vs, with such lingring torments? VVe say with S. Cyprian, either to be a Catholike is a capitall crime, or no: If it be, we acknowledg that this
fault

fault we haue, and will neuer forsake it. Why then doe you not forth with pursue vs to death for it? It is be no such fault: why doe you persecute innocents, and put to death, torments, and prison, then vnderstanding? Tormenting is for those that acknowledg not the accusation: but we doe not only not deny or conuince our faith from you; but are ready (if you will) to preach it in your most publicke assemblies. And if that all those were to suffer for our faith; that indeed we beleue it to be the best; I will not only say as Tertullian did to Scapula of Carthage: *Quid passura est Carthago decimanda à te?* What shall Carthage suffer being to be rithed by thee? But, *quid passura est Anglia tertiana à vobis?* what shall England suffer, being to be rithed by your cruelty? *Quid te (saith S. Cyprian to a Persecutor) ad infirmitatem corporis vertis? quid cum tenera carnis imbecillitate contendis? Cum animi vigore congregere. Virtutem mentis infringe, statim destrue; disputatione si potes vince, vince ratione; Why doest thou turne thee to the frailty of our bodies? why strinest thou with the weaknesse of our flesh? Encounter with the force of our mind; must impugne*

Ep. ad Demetrium.

impugne the stoutnesse of our reasonable portion; disproue our faith; overcome vs by disposition if thou canst, overcome vs by reason. This is not the way in Christian charity: you should first sufficiently informe vs of the truth, by putting vs to silence, & conuincing of errour the learned of our side, before you proceed to punishing of vs for not embracing it. We haue read your books; we find them full of willfull corruptions, both of Scriptures and Fathers, purposely wrested against the true meaning thereof. Private conference is too small purpose, for it commonly endeth in only rayling against vs. The way of Gods Church hath alwaies in such cases been to giue free liberty to the very heretikes, to haue publike disputation before sufficient Iudges, and if they were there conuicted, or refused to come, they haue beene subiect (and that worthily) to temporall punishment. But hitherto could we neuer haue any equal conditions of disputation graunted: vnderesse it be equall for a man to be brought from the racke to dispute: and yet that very disputation was so little to the aduantage

of your cause, that many of your beliefe were since that the 1. friends to your faith, and others became altogether Catholikes. But if you will needes keep on your violent course against vs, and
Psal. 117. prolong your iniquity, we will say, *Dominus nobis adiutor, non timebimus quid faciat nobis homo:* Our Lord is our ayder, and we wil not feare what man can do vnto vs. The Martyrs in S. Cyprian's time, digested the like miseries with ioyfull harts, saying: *Hostes veritatis non tantum non perhorrescimus, sed prouocamus: Inimicos Dei vocipso quod non cessamus, vicimus: & nefarias contra veritatem leges subegimus: & si nondum sanguinem nostrum fudimus, sed fudisse parati sumus:* We are not only not of feare of the enemies of truth, but we challenge them: In not yealding to Gods aduersaries, we haue ouercome them, & mastered their wicked laws against the truth: and though as yet we haue not shed our bloud, we are prepared if neede require at any time to shed it. If you shew vs worldly honours, thereby to entise vs vnto you: you shew the Lyon Hay, for which he careth not. If you threaten vs with torments, thereby to enforce

Moyse
 & Maxi.
 Cyprian.

enforce vs: you shew the *Salamandra* fire, with which she is not harmed. For neither can your pleasures profit vs, nor your punishments hurt vs, and therefore equally we contemne them both. The worst you can do vnto vs, is our best: though temporally you oppresse vs, you cannot hinder our spirituall aduancement: though you spoyle vs of our worldly goods, you cannot bereaue vs of our heavenly inheritance: and how heauily soeuer you affright vs, you shall neuer be able to suppress our Religion. Though the vpper heauens violently turne the lower, from *East* to *West*, yet haue they their peculiar & proper course from *West* to *East*. And well may you vse violence to our bodies, to remoue vs from the *East* of Gods Church, where the Sunne of truth ryseth, to the *West* of heresie, where the light thereof goeth downe: but God willing your violence shall neuer make vs leaue our naturall motion, from the error of all false Doctrine, to the *East* of true Religion. If God will permit you, we refuse not to endure & stay his pleasure: If he will, he is able to help vs; if he will not

Exod. c. 8.
 & 9.

he will make vs able to sustayne you. If it please him, the frogges, the gnattes the flyes, the grasshoppers, are armies strong inough to inforce you from molesting vs, as they did *Pharao* from molesting the people of *Israel*: but if he thinke it better for vs, to haue the number of our brethren made vp, before he reuēge our iniuries; we will content our selues with his diuine appoyntment. It were no delight to vs to see you in the misery, that we our selues desire to be ridde of. Your scourges could not auaille vs; we enuy not so much your prosperity, as to desire you ouerthrow. To your hatred we render good will; for your punishments, prayers; and we would willingly purchase your saluatiō with our dearest blood. But how well soeuer we be affected towards you, take heed that the earth that receiueth our blood, cry not out against you, agreeably to that,

Genes. 4. The voice of thy brothers blood cryeth out of the
Ambr. l. earth. Vpon which S. Ambrose noteth:
2. de Carn. that God said not, it cryeth out of thy
& Abel brothers body, but out of the earth. For
cap. 9. though thy brother forgieue thee, yet the
 “ earth forgiveth thee not: Though thy
 “ brother

brother say nothing, the earth condem-
 neth thee: that is against thee both a-
 witnesse and a Iudge. A more earnest
 witnesse, that yet reketeth with the bloud
 of thy vnnaturall murder. A more se-
 uere Iudge, that was defiled with so hei-
 nous a crime, as to open the mouth and
 receiue thy brothers bloud at thy hands.
 Yet for our selues, we from our hartes
 forgiue your iniuries towards vs, and
 only pittie your abuse of Gods benefits,
 that you should offende him with his
 owne giftes, and for his fauoures to-
 wards you, persecute his flock, and hin-
 der the course of his religion; yea endea-
 uour to abolish the name of his Catho-
 like Church. Alas, your labour is in
 vaine, inestimable your offence. *Adul-* *Cypr. de*
terari non potest sponsa Christi, incorrupta est, & simp. præ.
pudica, vnam domum nouit, vnius cubiculi
sanctitatem casto pudore custodit. The Spouse
 of Christ cannot play the aduressse, she
 is vndefiled and chaste, she knoweth but
 one house, & with vnstayned integrity,
 keepeth the sanctity of one only cham-
 ber. And we doubt not, but that God
 will giue vs grace to be loyall and true
 children, to so pure and chaste a mother;

and rather to leaue if we had them many liues, then degenerate from the profession of our faith. *Illius foetu nascimur, illius lacte nutrimur, spiritu eius animamur. Hac nos Deo seruat, hac filios regno quos genuit, assignat:* We are children of her brood, with her milke we are fostered, with her spirit we are quikned. She preserveth vs for God, and she assigneth to a Kingdome the of-spring that she hath brought forth. She hath been heretofore as fiercely assaulted, when in one Christmas-day she had twenty thousand of her children martyred, and yet neuer overcome. And she is (as S. Augustine saith) like a Die, which howsoever you let it fall and throw it, it evermore lyeth on a flat side, and can neuer fall amisse. She is a sure ship, and wrought so cunningly by our heavenly shipwright, that *quantūlibet mare sauiat, ventus incumbat, inter fluctus navis ista turberur; tantū non mergatur & currit:* How much soever the sea rage, the windes beate vpon it, how much soever this ship be tossed amongst the waves; only be it kept from drowning, & it runneth on. And doubtlesse drowne it cannot, hauing him at the sterne of
whome

Nic. lib. 7.
cap. 6.

Aug. qu.
57. ad O-
rosium.

whome it is said, *mare & venti obediunt ei*:

The Sea and the windes obeye vnto *Matt. 8.*
him. Your Idoll Dagon must needes fall
before Gods Arke, and by the broken *1. Reg. 5.*
handes and feet bewray his owne im-
potency. Your God Baal must needes
be dumme and deafe, though you rip
your vaynes & sacrifice your bloud, yea
your soules vnto him, when he once co-
meth to itrue for the vpper hand with
almighty God. If your *Scribes* and *Pha-*
rises seeke with flanders and obloquies
to deface Christs Doctrine, he can
make the diuels to cōfound their owne
impes; and if there should want any
to defend it, the very stones would cry,
and your owne childrens mouthes be
instruments to perfect the prayse there-
of. It was not without cause that *S. Iohn*
Baptist called your Predecessors *genimina*
viperarum, a generation of *Vipers*; whose
nature (as *Eusebius Emiffenus* writeth) is
such, that when the Female conceiueth
of the Male, she killeth him, and when
she groweth bigge with young, she al-
so of her owne brood is murdered. For
they refusing to stay the ordinary course
of coming forth, gnaw themselves
Cc 4 passage

*Euseb. E-
miss. hom.
in natiuit.
S. Steph.*

passage through the sides of the damme,
 and with their birth worke her death.
 Thus fareth it with the Persecutors of
 true Pastors: they deliuer vnto you the
 seed of Catholike doctrine, and you
 most vngratfully murder them for their
 paynes: but for all you can do, this seed
 breedeth young in your owne bowelles
 and your very brood will cate them-
 selues out of your impious wombe, and
 leaue in the end your adulterous Syn-
 agogue dead and consumed; as hitherto
 it hath happened in all other heresies.
 Returne you therefore to the Church,
 acknowledge with vs your Mother
 whome now you afflict. *Credite & vi-
 uite, qui nos ad tempus persequimini, in e-
 ternum gaudete nobiscum:* Belceue you and
 liue you, and though you now persecute
 vs here for a time, yet reioyce with vs
 for euer. But if you continue still in this
 rigorous course; how many thousand
 soules haue you to answer for, which
 by your severity haue no means nei-
 ther to heare, nor imbrace the truth?
 You haue inough in hell already, that
 curse the day that euer you were borne,
 through whose cruelty they find them-
 selues

Cypr: ad
 Demetr.

feluesto haue fallen into those vnspeak-
 able torments. O how heauily will our
 blood weigh vpon you, you will thinke
 euery drop a load of lead! What will
 you answer for the spoyle of Catho-
 likes, whose damages if you repent not,
 you shal repay in eternall torments? Re-
 member what the Scripture saith. This
 saith our Lord: *You which feed in blood, and* Exech. 33.
lift vp your eyes to your vncleannesse, and shed
innocent blood: thinke you to possesse the land
by inheritance? Nay rather, I will deliuer thee Ibid. 35.
ouer vnto blood, and blood shall persecute thee,
and sith thou hast hated blood, even blood shall Esa. 10.
pursue thee. And woe be vnto them, that make
vnjust lawes. & writing haue written iniustice:
that they might oppresse in iudgement the poore,
& might doe violence to the cause of the humble
of my people: that the widdoures might be their
prey, & they might spoyl the orphans. Vt hither
will you flie in the day of visitation, & of calami-
ty, that cometh a far off: to whose ayde will you
make recourse. & where will you leaue your glo-
ry, that you be not bowed downe vnto the chaine,
& fall not with those that are slaine? Because you
spoyled the poore, and tooke away the choyssest Amos 5.
prey from him, you shall build houses of square
stone, and shall not inhabit them. You shall plant
most

most pleasant vineyardes, & shall not drinke of
 the wine thereof. For why, those (saith God)
 whom you haue oppressed, shall cry vnto me,
 and I will heare their cryes; And my fury shall
 take indignation, and I will strike you with the
 sword, and your wiues shall be widdowes, and
 your children orphans. Yea, and I will feede
 the enemies of my Church with their owne flesh,
 & they shall be drunken with their owne blond,
 as it were with new wine. Remember what
 is laid in the booke of wildome, *Condem-*
nat iustus mortuus viuos impios: One iust
 man dead, cōdemneth many wicked yet
 alitie: They shall see (saith Salomon) the end
 of the wise man, and shall not vnderstand what
 God hath determined of him, and why our Lord
 did protect him. They shall see and shall con-
 temne him, but our Lord shall laugh them to
 scorne. And after these thinges they shall fall
 without honour, and with reproach amongst the
 dead for euer. For he shall burst them puffed vp
 without voyce, he shall moue them from the ve-
 ry foundations, and shall bring them to utter
 desolation. And they shall grone, and their me-
 mory shall perish. Thus hath it happened
 to Persecutors of former tymes, who
 haue (as is shewed) even with their po-
 sterity been rooted out for their cruelty
 shewed

shewed to their mother the Church. Neither can such step-childre ever prosper, according to that saying of Christ:

Omnis plantatio, quam non plantauit Pater meus, eradicabitur: And that of Salomon:

Matt. 15.

Sap. 4.

Adulterinae plantationes non dabunt radices alias, nec stabile firmamentum collocabant: All planting that my Father hath not planted shall be rooted vp. And bastard slips shall neuer take deep roote, nor be settled in any stayed surety. Remember that he which speaketh these thinges is able to performe them, and doublesse will doe it, if you will not cease to deserue it.

CHAP. XVI.

The Conclusion.

BUT now to returne to you, most glorious Confessours, remember who sayd vnto you, feare you not my little stocke. For the aduersaries of our Lord shall be afraide of him, more then you of them, and he will thunder from heauen vpon them. He will turne their lightnings into rayne, of consolation. And if here he measure the waters, of your short miseries, with his closed fist; heauen, and his eternall rewardes, he will measure vnto you with his open span. If here, he

Luc. 12.

1. Reg. 12.

Psal. 134.

Esa. 40.

Psal. 17.

hath

- bath made darknesse his secret place, he will
 afterward shew himselfe vnto you, cloa-
 thed with light as with a garment, and will
 make the comfortlesse desert, wherein you
 now dwell, as it were a place of delights:
 and the wildernesse, of your desolation, as
 the garden of our Lord. In the meane time,
 you must be contented to say with Iob,
 I haue beene a brother vnto Dragons, and a
 fellow of Ostriges; taking well their euill
 vsage, and requiting Dragons spite with
 brotherly charity, & the vnnaturalnesse
 of the Ostrige, that (as the Scripture saith,
 is hardened against her younglings, as though
 they were not hers) with friendly demean-
 our and dutiful subiection. Remember
 what S. Gregory saith: *Abel esse non potest,*
quem Cayni malitia non exercet: & rosa qua
redolet, crescit cum spinis qua pungit. Abel ne
 cannot be, that is not exercised by the
 malice of Cayne: & the Rose whose plea-
 sant saour delighteth, groweth with
 a stalke whose prickle woundeth. God
 will not be angry for euer, neither will he al-
 wayes contayne in wrath his mercies. *Adhuc*
paululum modicum iue, & consummabitur in-
dignatio mea, & furor meus super scelus eorum.
Iuxta est dies perditionis, & adesse festinant
tempora.

Gregor.
 in moral
 in id, Fra-
 ter fui
 Draconū
 & socius
 struthio-
 num.

Tsal. 76.

Esa. 10.

Deut. 32.

tempora. Yet a litle while and a very short space, and my wrath (saith he) shall be consummated, and my rage vpon the enormity of mine enemies. The day of their destruction is neare, and the times hasten to be at hand. And then shall the burden be taken from your shoulders, and the yoke from your necke: Then shall God affoord you a crowne of glory, insteede of the ashes of your disgrace: Oyle of ioy for your mourning, and a garment of prayse, for the spirit of heauinesse: Happy therefore is he that drinketh in the way of the torrent, of Martyrdom: for he shall lift vp his head, to an vn-speakable crowne. Happy is he, that is *quasi torris raptus ex incendio*, like a fire-brand snatched out of the flame of persecution; because with a most fortunate violence is he carryed bright with an enflamed charity, to the presence of God. Happy is he, that sucketh hony out of this rocke, and oyle out of this most hard stone. For by the taste of this hony shall his eyes be opened, as it happened to Iona-
 thas, and he shall see the yoke of all misery, rot away from the face of this oyle. Finally, blessed is he, that with Dauid can say, my mouth sayd in my tribulation, I will offer up
 vmo

Esa. 10.

Esa. 61.

Psal. 109.

Amos. 4.

Deut. 32.

1 Reg. 14.

Esa. 10.

Psal. 65.

Heb. 13.

Epist. 24.

ad Reg.

unto thee holocaustes full of marrow, yecalding
 himselfe with Isaac as a perfect sacrifice,
 rather then our Mother the Church
 should want living hostes (even of her
 owne children) to offer when God shall
 appoint it, for the confirmation of his
 truth. For with such hostes is Gods fauour ear-
 ned. And seing that persecution in Gods
 cause, is a signe that you are Sathans ene-
 mies, sith he thus persueth you; that you
 are Gods children, sith he thus chastiseth
 you: Seing that you haue Christs ex-
 ample, to encourage you; the necessary
 mileries of this world to make you wil-
 ling; the auoyding of greater paynes
 due vnto your sinnes, to comfort you:
 Seing your cause is so good; the estate
 of the persecuted so honourable in Gods
 Church; imprisonment glorious; Mar-
 tyrdome pretious in it selfe; profitable to
 the Church; and so beneficiall to the
 sufferers; and last of all your finall re-
 ward so ample and great: what remay-
 neth, but for you to reioyce in so many
 Titles of consolation, and happely to
 continue that which you haue fortu-
 nately begonne? For as (S. Cyprian saith)
*Parum est adipisci aliquid potuisse, plus est,
 quod*

quod adeptus, posse seruare. It is a small matter to haue been able to get a thing: more it is to be able to keep it, when it is once gotten Now is the time that many of our forefathers haue desired to liue in, that is whē they might not only profit the Church by example of their life, and by vertue of their preaching; but also (which they accounted most to be desired) by effusion of their blood. VVhen *England* was Catholike, it had many glorious Confessors. It is now for the honour and benefit of our Country that it be also well stored with the number of Martyrs: and we haue (God be thanked) such martyr-quellers now in authority, as meane (if they may haue their will) to make Saints inough to furnish all our Churches with treasure, when it shall please God to restore them to their true honours. I doubt not but either they, or their posterity shall see the very prisons and places of execution, places of reuerence and great deuotion; and the scattered bones of these that in this cause haue suffered, which are now thought vnworthy of Christian buriall, shrined in gold: when the
prophane

prophane carcalles of Heretikes, now
so coltly emblamed, shal be esteemed
more worthy of the Martyrs present dis-
grace, and farre more vnworthy of such
funerall solemnities. So is the example
manifest in other Countries, where such
places of Martyrs executions, and tor-
ments are frequented by Kings, Princes,
& great Potentates; though their owne
Predecessors, had been the chiefe Per-
secutors. Let vs in the meane time, take
this occasion of so great preferment in
Gods Court, and be as carefull in this
age, to aspire vnto this present dignity
of watering Gods Church, with our
bloud, as our forefathers haue beene to
guide it and further it, by their vertuous
example and glory of good workes:

Cyprian.
Ep. 4.

*Erat Ecclesia in operibus fratrum candida:
nunc facta est in Martyrum cruore purpurea.
Floribus enim nec Rosa desunt, nec ilia. Cer-
tent nunc singuli ad vtriusque honoris amplissi-
mam dignitatem, vt accipiant coronas, vel de
operibus candidas, vel de sanguine purpureas:*
The Church (saith S Cyprian) was here-
tofore white in the workes of our bre-
thren: it is now purple in the bloud of
Martyrs. For amongst the Churches
flowers,

flowers, neither Roses are wanting nor Lillies. Let every one therefore now endeavour to attayne to the most ample dignity of each honour, that they may receiue crownes, either white of their good workes, or purple of their blood. *Bsa. 51.* Looke vp vnto the Rocke out of which you are hewen; that is, the martyred body of our Saviour: and to the caue of the lake out of which you are cut, that is, the deepe and wide wound of his blessed side: that considering from whence you came, you may shew your selues worthy stons of so noble a quarry, and not vnworthy mettall of so honourable a mine. *Matt. 30.* Remember your day-penny, and you will easely beare the heate & waight of your toyle. Let your rocke be stroken, that water of life may issue out; and be contented to sit vpon earth, & in the dunge of wordly disgrace, the better to be placed with the Princes of Gods people. *Psal. 77.* *Psal. 112.* *Aug. ser. 37. de SSa* *Regnum celorum aliud non querit premium nisi te ipsum, tantum valet, quantum es; te dā, erā habebis illud:* The Kingdome of heaue (saith S. Augustine) requireth no dith & price but thy selfe. It is worth all thou art; giue thy selfe, and thou shalt haue it.

O thrise happy are you that are now in the last step to this glory! Ioy in your happynes, and pray that God may accept vs also to the like comfort; alwayes remembring with your selues, that this

2. Cor. 4. *light and momentary tribulation, will worke, in you, an eternall poysse of glory: and confirming your selues with these comforttable wordes, siue viuimus, Domino viuimus; siue morimur, Domino morimur; siue viuimus, siue morimur, Domini sumus.* Whether we liue, vnto our Lord we liue: whether we die, vnto our Lord we die: whether we liue or die, our Lordes we are. Finally,

Bern. ep. 119. ad la- *nuenses.* to conclude with S. Bernards wordes, what now remayneth (my dearest) but that you be warned of perscuerance, which only deserueth renowne to the men, and reward to their vertues. For without perscuerance, neither getteth the champion the conquest, nor the conqueror his crowne. The accomplishing of vertue, is the vertue of courage, nurse to our merits, and mediatrix to our needs. It is the sister of patience, the daughter of constancy, the louer of peace, the knot of friendship, the band of agreement, the bulwarke of Godly-
ness.

ness. Take away perseuerance, no seruice hath any pay, no good turne any thanks, no prowesse any prayse. In summe, not who beginneth, but who perseuereth vnto the end, he shall be saued.

By him that highly reuerēceth your Prisoners, beareth most dutifull affection to your Persons, and humbly craveth part in your Prayers.

Ro. Southwell.

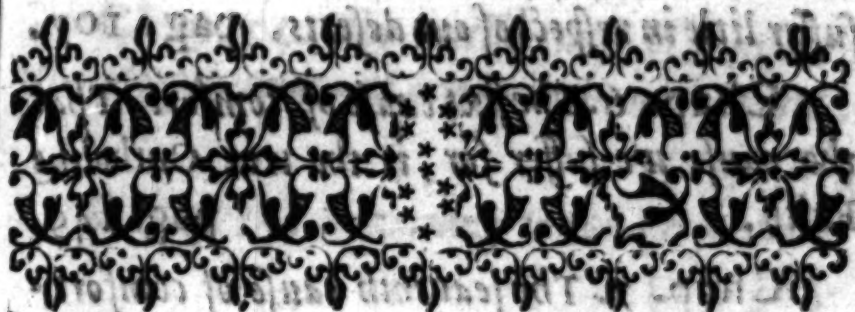
well. Take away persistence, no let-
tice hath any day, no good mine any
thanks, no groweth any style. In
lamine, not who beginnech, but who
persevereth unto the end, he shall
be saved.

Isa. cap. 30.

*In Silentio & Spe, erit Fortitudo
vestra.*

**In Silence and Hope, shalbe
your Strength.**

Ro. Southwell.



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